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WOMEN UNDER THE SOUTHERN CROSS

By Margaret Ross Miller

Reviewed with additional material by Mrs. E. D. McKune, Canton, Ohio.

THE Three-Cornered Continent" That Other America"—"Land of the Southern Cross"—"The continent of vast rivers, jungles, mountains, and plains"—"The continent where Youth is in the saddle, Spring is in the air, a sense of destiny is everywhere" (Text) —"The Land of Manana" (Tomorrow)—thus has South America been described. May we add one more descriptive phrase, "Our Sister Continent", as we look at her through the eyes of missionary interest.

To the people living south of the equator, the constellation called "The Southern Cross" is as precious as "The Great Dipper" is to us. Mrs. Margaret Ross Miller, author of our Text, has let this constellation symbolize "the heart of the great Spanish American race."

"Under the Southern Cross,
Toiling, pondering, sleeping,
It helps my weak faith mightily
To know those stars are keeping
In cross-like form their vigil bright,
Where God's own children rest tonight."

Why study South America? Does not the Roman Catholic Church care for her spiritual needs? Are Evangelical Missions needed? Anyhow, why should United Presbyterians study South America? We have no Missions there.

The fact that we have no missions there, justifies the study, lest we be ignorant concerning the needs of these neighboring Republics and the response that the people are making to another Cross—the Cross of the Living Christ—which knows no north, nor south. It is the only cross that can bind us together as sister continents, and give security to the increasing international contacts between us.

A MAP STUDY

A map study is one of the most productive of missionary methods. It should be more than "a geography lesson with a little religion thrown in." The density of population, climate, means of transportation, political, racial, and cultural backgrounds do have a real bearing on missions in South America.

Note that Latin America, including the "region lying between the Rio Grande River and Cape Horn," has an area about 9,000,000 square miles and a population of 115,000,000. Fewer people living on an area three times the size of the United States, indicates a sparse population, compared with ours.

Twenty republics and a few colonial possessions are included in this area. To these republics add the United States of America and we have what is known as the Pan American Union, made up of the twenty-one republics of the Western Hemisphere.

With this brief introduction to Latin America, we shall follow the example of our author and confine these Magazine articles to the continent of South America.

Note that South America lies south and east of North America. It is triangular in shape, with a maximum length of approximately 4,700 miles, and width of 3000 miles. According to a map in the *Missionary Review of the World* for October, 1935, two continents the size of Europe, or three Chinas, or four Indias, or sixty British Isles could be placed on South America. "Brazil alone exceeds the area of the U. S. by 200,000 square miles." The total population is listed as 80,000,000. The Spanish language prevails, except in Brazil where Portuguese is spoken.

The greater part of South America lies in the torrid zone, both north and south of the equator. However, the climate is not always warm in tropical zones. Altitude is another determining force. Notice the great Andean Mountain Range, extending north and south, quite near to the Pacific Ocean. On these high peaks, even at the equator, it is cold. Along the coastal plains and in the low river basins we find hot, humid temperatures. The similarity of latitude in Argentina and in the United States results in similar climate. The seasons are reversed inasmuch as South America is in the southern hemisphere.

The chief rivers are the Orinoco, the La Plata River System, and the Amazon. The Amazon River, rising in the eastern slopes of the Andes, cuts the continent almost in two. In the Amazon Valley in Brazil are found jungles so dense that little travel is possible except by way of the river. The world's largest unexplored area is found in this valley.

South America has comparatively few railroads. Air mail and travel service are making rapid strides. The new World Map, issued by the National Geographic Society, with the December, 1935 Magazine is excellent for reference concerning the air routes in South America.

South America cannot be considered as one country. On the map note the division into ten distinctly independent Republics and three colonial possessions (The Guianas, which are not included in our study). In *Latin American Backgrounds* by Hulbert, we find this classifiication:

The Caribbean Republics—Venezuela, Colombia.

The Four West Coast Republics —Ecuador, Bolivia, Peru, Chile.

The Republics of the La Plata— Paraguay, Uruguay, Argentina.

The East Coast Republic — Brazil.

CHAPTER I

YESTERDAY AND TODAY

"For a century and a half international thinking in the United States has run around the world east and west, with little definite knowledge of South America as a continent potentially as great as North America." (Text). Yankee conceit makes us forget that the United States is not *all* of America.

Our average citizen knows more about the countries of Europe than about those of South America. However, since the World War our commercial relations have been increasing until now "the United States is doing more business with South America than with Japan, the Far East, China and India combined." There has been little missionary interest, perhaps because we thought that a country under the tutelage of the Roman Catholic Church for 400 years needed no missionaries.

Educated South American women know more about us than we know about them. They have much literature on North America in the Spanish and Portuguese languages.

Our author lists six social types in South America today: Aborigines of Terra del Fuego and uncivilized Indians; Civilized Indians; The "rotos" or "peons" (common workers); The rapidly emerging Middle Class; The Aristocratic Upper Class; Foreigners plying their political, educational, commercial, professional or missionary pursuits.

In the Colonial South America of Yesterday civilization was practically a two-class organization. The Aristocrats included the fine "knights and ladies" of Castilian lineage who lived in glamorous castles in imitation of Spanish court life. The Common People were the toilers and servants.

Both classes survive today. The aristocrats in the rich, cultured, Parisian-dressed, the common people, including the civilized Indians, who "do the world's work, obey orders from their superiors and have little to say in the management of anything." A mighty middle class is emerging, which through ability and education, is becoming influential in the trades and professions.

Color barriers are practically non-existent in South America as a whole, in Brazil especially. The common people intermarry freely with the Indian. In Brazil there are about six million Negroes, descendants of African slaves. They are rapidly being absorbed by intermarriage. People from other countries are found in South America also. (Consult text, pp. 13-15 for details of the "melting pot fusion" now in progress).

The women of South America, from the aristocrats to the common people, are courteous, refined, charming, and lovers of beauty. Nowhere in the world can more charming hostesses be found than among the women of the upper and middle classes. If they become bored with

a guest, they are too polite to let the guest suspect it.

Parents and children have deep affection for one another. Parental discipline is lax, perhaps because the care of the children is left to the mother.

South America has the "new woman." Young, well-educated women are everywhere breaking away from Moorish traditions of the seclusion of women, and from customs laid down by the Roman Catholic Church, and are entering doors previously closed to women.

However, a feeling of chivalry toward womanhood still exists. Even the poor want their daughters properly chaperoned. "All too often safeguards do not hold. Witness the number who wear jewels but no wedding rings. . . ." (Text). Reports indicate that 95,000 illegitimate babies were born in the U. S. in 1932. Shameful figures, but note the illegitimacy in S. A.: "All the better organized countries report from 25% to 65% illegitimacy. In remote interiors among semi-civilized peoples, accepted standards of wedlock and legitimacy lose meaning. . . . Taking the continent as a whole, sixty out of every one hundred women have become unmarried wives." The reasons (discussed in Text) include the high cost of marriage by the Catholic Church, and the requirement of a civil ceremony too. Some say, "Just what is marriage? Which ceremony? Why either?" In many cases husband and wife rear their families and are true to each other through life. All too often, the man leaves at will, and the mother and children "pay the price." Can children, robbed thus of their birthright, be expected to lead civilization forward? "Keen observers concede that South American women are mentally, morally, physically and spiritually superior to the men." May the reason be the double standard of morals for men and women?

Today women are organizing Clubs for culture, relief, child welfare, peace, etc. One Club in Buenos Aires has for its motto, "Nothing for Self, all for humanity." Women are interested in adequate wages for laboring women. In their campaign for suffrage they meet the stock arguments, "Women are not ready for the vote," "The clergy would control elections," "Women's place is at home." Contrast this last argument with the recent slogan on the bulletin of a local gasoline station, "In a motor age woman's place is in the *hum.*" Leaders feel they must first create a sentiment for the franchise among the women themselves. In South America, as in other countries, woman is often the conservative sex.

The chapter closes with an account of the trail-blazing work of Clorinda Matto de Turner, persecuted because she wrote articles deploring the exploitation of the Indians.

CHAPTER II

FACING TOMORROW

Courage for facing Tomorrow comes when the women of Today look back to the few brave women

of Colonial days who wanted to throw off the locked doors, masculine prejudice and sentimentality concerning the place of women. The American and French Revolutions gave them new ideals of liberty. They assisted the men to gain freedom from Spanish rule. In practically every big enterprise we find somewhere "a woman in it." Their influence, in spite of the lack of educational advantages, was "perhaps unexceeded anywhere in the world."

Our author discusses early pioneers for women's rights in Peru and Brazil. She suggests that the idea of women taking up careers outside their homes, other than teaching, has hardly yet entered such countries as Venezuela, Colombia, Ecuador, Bolivia, and Paraguay. Women of Peru "scored the first move for women's rights in all America" in adopting a standardized street dress, in defiance of their husbands. A princess signed the decree in 1888 which freed the African slaves in the Portuguese territory of Brazil. (Text, pp. 41-53).

We still find, of course, the old

A Wayside Shrine on the Streets of Cuzco, Peru.

type of woman who wants to be the idol of her husband and receive from him the courtly homage of medieval days. This type is decreasing, as the "reformer type" is increasing. The movement toward civil and political equality is taking place rapidly. It seems quite certain that eventually South American women will have civil and political equality with men.

The evolution of educational advantages for women is interesting. An old Moslem proverb, injecting itself into Colonial life through Moorish influence, seems to have been the general opinion from the Spanish conquest to the World War: "To educate a woman is like putting a knife in the hands of a monkey." The two "life-term careers" open to women were marriage, or life in a convent. At the beginning of the 19th century, which marked the end of the Colonial Period, few women were literate. Since the days of the Republics, women have been gradually admitted to higher institutions of learning. In 1879 Chile admitted women to the University on equal terms with men.

All Republics have compulsory public school systems, but the laws are not enforced. The result is that the common people rarely have more than primary work. There are some vocational and night schools, especially in Buenos Aires where many subjects are offered. Three general types of schools for girls exist: "the finishing school"; the "Liceos" (College preparatory); the University, offering six years of professional study.

What of co-education? It is being tried out in primary schools, universities, and in missionary institutions, otherwise it is little known. The "trials" are proving successful.

Far-seeing men and women recognize the need for trained women in nearly every activity of South American life — business, diplomatic service, medicine, philanthropy. Hence, today, it may be said, that in theory at least, obstacles have been removed until every educational opportunity is open to women.

CHAPTER III

EVANGELICAL EDUCATION

In the light of the foregoing chapter we may justly ask, "If the Republics of South America are caring for the educational needs of the girls, why have mission schools?" Chapter III is an attempt to answer this question.

"Evangelical missions among South Americans in their own languages came with the last quarter of the 19th century, when the first missionaries appeared. . . ."

Education is the popular handmaid of Evangelism. The pioneers saw truth in this statement in working with South American women.

From the days of Spanish colonization the Roman Catholic Church had furnished "colegios" for the daughters of the rich, teaching them manners, art, music, etc. The Evangelical schools were different. "Character building and preparation for life" had first place. The task was not easy because of opposition, but these pioneer schools

made a positive contribution to the life of South America.

Various schools for girls are listed: Santiago College in Chile, opened in 1800 when "physical training was considered improper for girls"; Bennett College in Brazil; Crandon Institute in Montevideo; Lima High School in Peru. (Text, pp. 67-71. Locate each on map).

What have these schools accomplished? In the Text eight accomplishments are given:

1. *Educational models,* actually raising the standard of government schools.
2. *Home-makers,* encouraging ideals of cleanliness, order, and the dignity and beauty of home-making.
3. *Domestic Economy,* instructing in food values, child care, the handling of money in household management.
4. *Matrimonial agencies,* affording adequate social life for the girls. "About 50% of our graduates marry within three years of leaving school" writes one principal.
5. *Public leadership* for the 50% of

The Virgin of Copacabana.

the girl graduates who do not marry, but become leaders in reform, social service, etc.

6. *International Interpretation,* creating sympathetic understanding of other peoples.

7. *Evangelism.* People interested in missions have a right to ask whether the schools are making converts. "The majority of the pupils come from Catholic homes, and return to remain more or less Catholics for life; but forever with a difference marked by moral idealism, spiritual vision and a renewed and reinterpreted faith. To develop a group of spiritually minded Catholics whose ideas are essentially evangelical, is no mean achievement and may effect profound changes in the ideals and attitudes of multitudes of people who never see a mission school." (Read of changed lives, pp. 77,78)

8. *Climate changing,* influencing immediate communities with eternal values, even though the whole of South America cannot be reached at once.

It was a missionary who introduced co-education into South America at Mackenzie College in Sao Paulo, Brazil. Fine work has been done there in mixed classes.

Small day schools give instruction to children of Evangelicals. Non-evangelical and Catholic families often pay the tuition to send their children to the Evangelical Parochial Schools because of the high moral tone, and sometimes to learn English.

There is always the problem of planning the curriculum; the problem of finding time to teach as much Bible and religion as possible and still meeting government standards.

We find religious teaching being done by the churches, apart from these institutions dedicated to education. We refer to Sabbath Schools, Daily Vacation Bible Schools, Training Institutes, Organized Study Classes for Women, and Bible Schools.

What is the future of Evangelical education for women? Let us refer to *That Other America,* by Dr. Mackay, for the answer to this question. He says that Evangelical schools in Latin America have now reached a critical moment in their history. For proof he cites the great strides made by government schools and says that in countries like Argentina and Chile, "any mission school that wishes to hold its own must have the finest buildings, the finest equipment, and the finest teaching staff." There are problems, such as the requirements by some governments that the majority of the teaching staff be national, and that the official language of the country be used. Also the problem related to the financial ability of the national Evangelicals to carry on these well-equipped schools should the missions have to withdraw . . .

By their fruits ye shall know them. Evangelical schools have produced women of high ideals who are serving as deaconesses, church visitors, secretaries, pastors, social workers, teachers, and specialists in religious education. Their influence is felt not only in South America, but in Latin America, and throughout the whole world.

PROGRAM PLANS

I. At this first meeting endeavor to create background for sympathetic understanding of the people and their spiritual needs. Let all preparation be prayerful. Arouse interest by:

1. *Making a jig-saw map of S. A.* Distribute outlines of South American countries, each cut from light-weight cardboard, color same as colors in map in front of Textbook. Ask each woman to place her "piece" correctly on a large outline map. Also distribute small black stars on which are written names of capitals and have them put in place on map. A few minutes spent thus will furnish fun and instruction. (Suggested in *How to Use*).
2. *Questions to arouse interest.*
   a. How may republics in the Pan American Union? In Latin America? In South America?
   b. Who will name the republics of S. A. and their capitals? (Cover the map).
   c. When it is noon here, where is it the same time in S. A.?
   d. What is the climate in Argentina now?
3. *Matching Test*

Distribute copies previous to the meeting as an assignment, or allow few minutes for it at the meeting. Have no map in sight.

(In the column at left are the names of the 20 Latin American Republics. In the middle column, in random order, the words which denote the probable reason for the countries having their respective names. In column at right, in random order, are the capital cities. Place the number denoting meaning, and the letter denoting capital, in proper blank following the name of each country).

Argentina	1. Aztec god "Mexitl"	a. Caracas
Bolivia	2. "rich coast"	b. Buenos Aires
Brazil	3. Origin unknown, Aztec name	c. Montevideo
Chile	4. "deeps" or "Higueras" (fig trees)	d. Sucre (or La Paz)
Colombia	5. Name of great Indian chief	e. Port au Prince
Costa Rica	6. Indian word "place of fish"	f. Rio de Janeiro
Cuba	7. Latin "Cubanacan" (center place)	g. Tegucigalpa
Dominican Republic	8. "the Saviour"	h. San Salvador
Ecuador	9. "Holy Sunday"	i. Lima
Guatemala	10. "Mountainous country"	j. Havana
Haiti	11. "Silvery Republic"	k. San Jose
Honduras	12. Honor of Simon Bolivar	l. Guatemala
Mexico	13. Portuguese "braza" (live coal)	m. Santiago
Nicaragua	14. "Tchili" (snow)	n. Asuncion
Panama	15. Honor of Columbus	o. Bogota
Paraguay	16. "on the equator"	p. Panama
Peru	17. Name of species of parrot	q. Managua
El Salvador	18. "Piruas" (tribe) or "Biru" (river)	r. San Domingo

Uruguay.....	19. "Little Venice"	s. Mexico City
Venezuela.....	20. Named for river of S. A.	t. Quito

(The blanks when properly filled will read, from top to bottom of column: 11b, 12d, 13f, 14m, 15o, 2k, 7j, 9r, 16t, 3l, 10e, 4g, 1s, 5q, 6p, 17n, 18i, 8h, 20c, 19a)

II. *Map of Latin America*

Large wall map showing nearly all Protestant missions, 60c; Large Picture map, 50c; Tourist map of Brazil, 15c; (Order from Literature Dept.) Helpful also to use world map to locate S. A. among the continents.

III. *Textbook — Women Under the Southern Cross* — Paper, 50c; Cloth, $1.00.

IV. *Supplementary Material— Books, Magazines, Pictures, etc.*

1. *How to Use Women Under the Southern Cross,* 15c (Literature Dept.)
2. *Understanding Latin America* by Sherman, 25c. Contains good program suggestions.
3. *That Other America* by Mackay, Cloth, $1.00; Paper, 60c. Excellent for giving real information and inspiration. Ch. I especially good to supplement Ch. I of *Women Under the Southern Cross.* Note that it is one of books in our Reading Course.
4. *Latin American Backgrounds* by Hulbert. Cloth, $1.00; Paper, 60c. Presents the historical and geographical background in excellent manner.
5. *Missionary Review of World* for October, 1935. 25c. Special Latin-American number.
6. *National Geographical Magazines* for pictures and articles on S. A. Feb., 1927; Jan., 1929; Feb., 1929; Mar., 1930; June, 1930; Jan., 1931; May, 1931; Jan., 1933; April, 1933; Feb., 1934; (Available in public libraries).
7. *Publications of Pan American Union,* Washington, D. C. Write for free leaflet describing material. Some pamphlets are free, others sell for 5c and 25c.
8. *Travel Tour Guides* from Steamship Companies. Helpful in planning "An Imaginary Trip to S. A."
9. *Scrap Book.* Collect current items from newspapers and magazines. Have you noted the occasional facts about Latin America in Ripley's "Believe It or Not"? or, in "Stories in Stamps" by I. S. Klein? Scrap books make good reference sources.
10. *Pictures* — Set of 3 pictures: Photo of Mrs. M. R. Miller; Two Mexican Young People; The Two Americas (a bulletin board announcer) Each is 8½x11. Cost, 10c each, or the three for 25c.
11. *Copihue*—National flower of Chile (See cover of Text) Sample flower with directions, 25c.
12. *Flags of the Republics*—May be made of colored materials, or colored with crayons on white material, then steam-pressed with hot iron to set colors. Consult pictures in dictionary, or National Geographic for Sept., 1934. Or, write to Pan American Union for Day Series, 1935, No. b6—Pamphlet giving information about history and symbolism of flags.

V. *Pronunciation of Spanish American names and places.* To hold the respect of the modern school child we should endeavor to pronounce S. A. countries and cities correctly. Spanish is practically a phonetic language, hence if sounds are learned, pronunciation relatively simple. Here are a few rules:

a—like "ah" in father
e—like "ay" in race

i—like "i" in machine
o—like "o" in note
u—like "oo" in moon

In general pronounce consonants as in English. Here are several of a number of exceptions: "h" is not pronounced; "j" has guttural sound of "h" (San Juan is Sahn Huh-wahn "ll" as in million; "n" as "ny" in canyon.

VI. Devotions. Theme: "The Cross". Introduce Devotions by referring to title of Text, describing the Southern Cross. Use poem (Text iv). Lead to "The Cross of Christ" . . . who lived "Nothing for Self, All for Humanity" (Text, p. 33). Scripture suggested is Acts 16:9-15. To many in the United States, South America is as foreign as Europe was to Paul. He followed the vision. He took the Cross of Christ to Lydia and the waiting women. Such is our mission to South America and to the world, through our Prayers, our possessions, and our service.

VIII. Special Suggestions for Chapters I to III.

1. *Impersonations or "Conversational Dialog"*—Ask one woman to represent "The S. A. of Yesterday" (for colonial costume, read Text, p. 40) and tell of the women of the Past and the History to the time of the World War. Another, in modern dress, represents "The S. A. of Today." A third, dressed in white robe, might represent "The Spirit of the South America of Tomorrow." (Material in the 3 chapters might be presented thus.)

2. *Debate* (Just for fun) Subject: "To educate a woman is like putting a knife in the hands of a monkey" (Moslem proverb, p. 57).

3. *Missionary Heroes.* February is the month of heroes. Mention missionary heroes of S. A.

4. *Discussion* of vital questions related to Educational missions, such as: Are Mission Boards justified in continuing educational work when the government furnishes schools? Are Mission Schools making converts? Is it enough for Evangelical schools to develop spiritually minded Catholics? (Text, p. 75) What is the relative value of boarding and day schools for girls?

5. *The Cross* and *Education*—In the Text, pp. 71-79) and in the material above, eight accomplishments of Mission Schools are listed. On a blackboard, or chart as the 8 items are mentioned, write them in cross formation. At close, draw lines forming a cross, demonstrating that the Light of the Cross would be dimmed in S. A. if these eight accomplishments were taken away, by closing Mission Schools.

VIII. *Study Class* (?) It is difficult to cover S. A. in two studies. You may want to add several more sessions, perhaps in the weeks between your February and March meetings. If you do have more time—here are two more suggestions you may find helpful. 1. *A Glance at the Republics by Groups*—Use classification quoted above, at close of *Map Study*, and taken from *Latin American Backgrounds*, one group at each meeting.

2. *A Glance at the History of S. A.* to better understand why the Roman Catholic Church is so firmly rooted there. Many sources available. *Latin American Backgrounds* by Hulbert, has fine brief historical outline of S. A.

THE NEW DAY IN OLD MEXICO

By Prof. Robert A. Brown, formerly Superintendent of Juarez Institute
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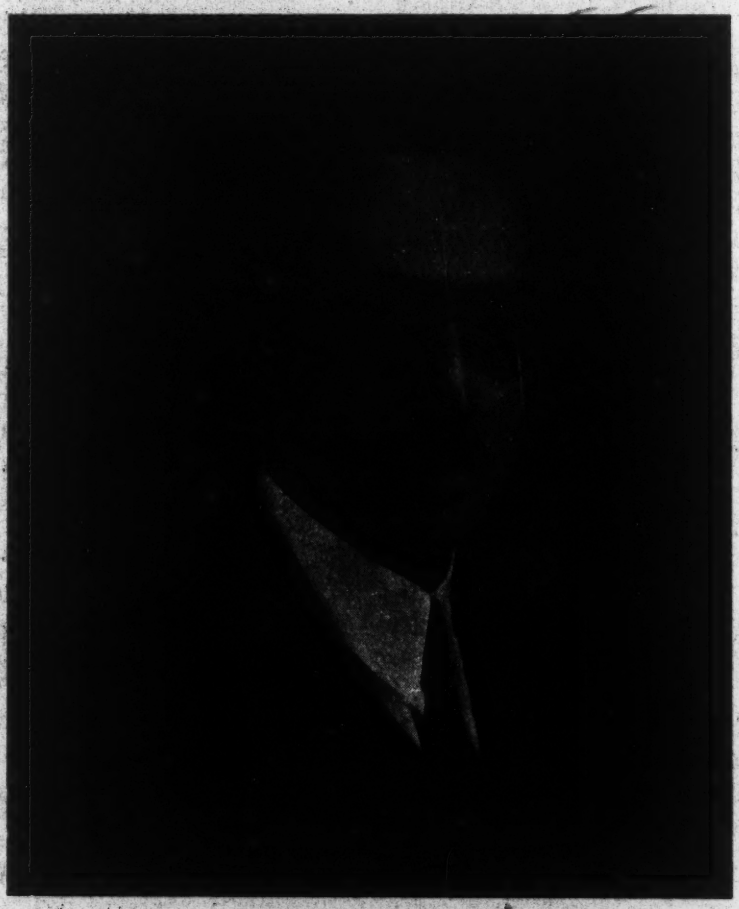
OF the twenty Latin American Republics the oldest of all of them, Mexico, is the newest in spirit, the most progressive as to its legislation, and the most virile as to its people. It is also the most talked about, some to praise and others to blame it for the very things that place it in the forefront of its sister nations. It is a land of paradoxes for while it has a balanced budget and no depression yet the "forgotten man" makes up about two-thirds of its population. Again, although over ninety per cent of the Mexican people are Roman Catholics, the government limits the number of priests — in places, one priest to a hundred thousand people—, has closed many a Catholic church and has suppressed almost all parochial



PROF. GONSALO BAEZ CAMARGO,
A MEXICAN LEADER.

Prof. Camargo is Secretary of the National Council of Evangelical Churches in Mexico; Manager of the Union Evangelical Press; Author of several books; "Looking Toward Religious Renewal in Spanish America"; "The Reason for Protestantism in Mexico"; "Principles and Methods of Christian Education"; "The Truths and Errors of Marxism."

schools and theological seminaries. It prohibits the existence of convents and does not permit any sort of public religious demonstration, not even the use on the streets of the distinctive dress of the clergy or of sisters of charity.

THE DAWN BREAKS

About seventy-five per cent of the population is agrarian. For these especially, the New Day has dawned, although its light has broken also on the rapidly rising industrial class. President Lazaro Cardenas is of, for, and by the people. That is to say: he is about the first president to be really elected *by* a popular vote; he was born one *of* the people; and he is heart and soul *for* them now that he has taken the reins of government into his own hands. The New Day is based on a Six Year Plan which proposes to rehabilitate the entire social structure of Mexico, with special emphasis on the education of the rural population and the laboring class. The Plan will continue to split up the agricultural land into small farms and to supply these new farmers with the animals, the machinery, and the seed necessary for the proper cultivation of the soil. 800,000 rural families have already received these benefits and are now the proud possessors of their own little farms whereas formerly they could hardly call their names their own. M a n y schools for the teaching of animal husbandry and the latest agricultural methods have been established in regions where they would be easily accessible to the youth from these same farms. Great irrigation projects are being developed by the government as these would not be possible for the small farmer and yet they are absolutely necessary because of the very pronounced rainy and dry seasons. Industrial schools also are being set up within easy access of the laboring people. One such school was lately inaugurated in Mexico City which will accommodate 5000 children and young people. It is a rather significant thing that this institution was built on the ground long occupied by the great city jail which was popularly known as "Belen", this name being the Spanish for Bethlehem.

A NEW KIND OF FEVER

Fifteen years ago Mexico had very few rural schools. Now there are over 8,000 of them and by 1940 there will be 30,000. Not only the rural districts but the cities also have caught this fever of education and secondary schools are springing up in ever increasing number. This is a new department in Mexico's educational system for until about 1926 she had no real secondary school. Now buildings can not be erected rapidly enough to accommodate the youth who come crowding into them. They are markedly pre-vocational and follow the very latest educational methods many of which are to the manor born. The man who more than any other is responsible for this development of secondary education is a Protestant and a graduate of one of our Presbyterian schools, Juarez Institute. By the end of the six year period

the government will be setting aside for education one-fifth of the total federal budget and furthermore is urging the twenty-eight states to give at least a like portion of their budgets to the same cause. It is no wonder that those who know Mexico best feel that she is keeping step with the progressive nations.

JUSTICE EVEN IN THE KITCHEN

Here is an illustration of her advanced legislation for the protection of the laboring people whether these be kitchen maids or managers of industrial plants. The maid who spills the beans, burns the doughnuts, and is in general quite inefficient can not be fired—just like that. If she is dismissed three month's salary in advance must be handed her, and if a real injustice has been done she may sue her employer for damages and even demand to be reinstated in her former position. In this New Day, the courts usually favor the employee.

RESTRICTION, NOT PERSECUCUTION

There is another side to this bright picture and it is not at all encouraging. This brilliant progress is, in the main, material. The government can not put religion into its schools, of course, but it will not permit religion to be taught even in private schools. In some of the public schools teachers have been handed anti-religion lectures which they are obliged to read to their pupils. Lately there are signs that the government officials are coming nearer to a realization of the fact that "except the Lord build the house, they labor in vain that build it." The more radical anti-religionists have been ousted from the government and there appears to be less rigor in the execution of the laws regulating religious prac-

Juarez Institute, Mexico City, Principal's Residence and "Converse Hall"

tices. The Federal Government has not instituted religious persecution nor abetted it when carried on by a few state or municipal authorities. It has restricted but not persecuted. These restrictive measures are authorized by the constitution and have two objectives: one, to "defanaticize" the masses of the people or to break the spell under which the Roman Catholic church has held them for four centuries; the second, to counteract and nu' fy the political activities and violent opposition of the Catholics whom the government accuses of ceaseless interference with its most progressive measures. This is no new conflict; it began more than a hundred years ago when the liberal party attempted to separate church and state, and the end is not yet in sight. In a word the government does not seem to be so much anti-religious as *anti-church.* It has gathered all denominations alike into the net of restrictions, and the only reason that the Protestants have not suffered, perhaps, as much as the Catholics is because the former have always made it a point to comply strictly with the laws.

A TRAGIC END

Nearly all Protestant schools have been closed lately not by the government but by the missions themselves simply because the laws regulating primary and secondary instruction were of such a nature that it became impossible to fulfill their requirements and at the same time satisfy the Christian conscience. Many of these were boarding schools, located on choice sites, well equipped as to libraries and laboratories, and withal housed in modern structures. Hundreds of thousands of dollars of consecrated money had been invested in these plants. It is little wonder that a few tears are shed by the old grads

Juarez Institute, Mexico City. "Halsey Hall"

when they return to pay a visit to their school home which gave them shelter for five or six or even seven years. As they sit in the shade of the old cedars or wander through the halls that no longer resound with the shouts of happy youth they can only wonder in silent amazement how *this* could have happened to their beloved school. I sympathize with them, I know how they feel, for thirty-one of the best years of my life were spent teaching in one such school, Juarez Institute, located in a suburb of Mexico City. And now this institution which had almost reached its sixtieth birthday has closed its doors to students and apparently forever. It is simply tragic.

AGGRESSIVE EVANGELISM

Turning to the Mexican Protestant churches we find a different situation, a church full of life and aggressive evangelism, and enthused with the same progressive and daring spirit that is setting the whole country forward in the new world family of peoples. The Northern and Southern Methodists have united organically thus forming one strong Methodist Church of Mexico; entirely independent of the mother church in the United States. They elect their own bishop and are in fact completely selfgoverning. The Presbyterian churches, North and South, with four presbyteries, formed the Synod of Mexico long ago and this year they are organizing two new presbyteries. They are ecclesiastically independent of any other Presbyterian body. They are rapidly approaching self-support, the two largest presbyteries already having assumed the entire support of their churches, and the other presbyteries are not far behind. They carry a good share of the support of the Presbyterian Theological Seminary. They edit and publish *The Beacon Light*, a quarterly Sunday School help, and a religious monthly called, *The Lighthouse*, which this year is completing a half century of life. A Presbyterian minister, with the financial backing of one of his elders, has just gotten out a hymn-book, in Spanish of course, containing over 400 gospel songs including many of the old hymns of the church. All of the work on this hymn-book was done by Mexicans and in Mexico, even to the making of the paper on which the book was printed. Many of its hymns were written by Mexicans and they also composed not a little of its music.

"FEWER INDIANS, MORE MEXICANS"

There are about five million Indians in Mexico speaking little or no Spanish but over sixty different tongues of their own. They are not concentrated in a few regions but live all over the country from the Rio Grande south to Guatemala. The various tribes number from a few thousand individuals to several hundred thousand, the largest being the Mexicano with more than 500,000. Among these the Presbyterians have churches and also among the Mayas, the Zapotecos, and the Tarascans. The government makes strenuous efforts to teach them to read and speak Span-

ish. President Cardenas says, "We want fewer Indians and more Mexicans." There is dire need of translations of the Bible into the languages of the larger tribes. Two Presbyterian missionaries are now translating a part of the Bible into the Zapoteco tongue, but young men are needed to go to live among the Indians, learn their language, translate a portion of the Bible and teach some of the leaders to read it, a dream of many which seems just now likely of realization.

THE CHURCH OF THE DIVINE SAVIOUR

This is the name of the largest Presbyterian church in Mexico City. About two years ago it was obliged by the city to abandon the building in which the congregation had worshiped for fifty years because a new boulevard was to pass right through it. At first the people were terribly disturbed feeling that this act of the authorities would about finish one of the outstanding centers of Protestant work in the whole country. However the Lord works in a mysterious way. The government handed over to the congregation a large Catholic church, which was not being used for religious services, with almost double the total capacity of the old building, and located in the very heart of the city's educational activities, with the great office building of the Secretary of Education just across the street, the School of Jurisprudence to the rear and the National University only two blocks distant. The government itself removed the images but there were many changes to be made in the structure, extensive repairs to be undertaken, rooms to be adapted to the use of the Sunday School, one of them being reserved for the Session, and other parts to be turned into halls for the meetings of the women's and young people's organizations. All of this physical reformation was done and paid for by the congregation itself without any appeal to the missions, the practical engineer and builder being an elder of the same church. There was a beautiful *reredos* overlaid with gold leaf covering the entire wall at the rear of the pulpit. After the images had been removed, the niches thus bared were covered with gold paper bearing Bible verses in blue letters. These are now the first things to catch the eye of the casual visitor and of the curious who stop at the doors and look in for a moment to see what these Protestants are doing. These visitors come by scores and some of them remain to hear what the preacher is saying. There is always, the year 'round, a morning and evening service and the auditorium seating nearly a thousand is usually well filled. The pastor is Senor Eleazar Perez another graduate of Juarez Institute. When at the close of the sermon he gives the invitation to accept Christ there are usually some to go forward. At Easter there were about sixty received into the church, and this only after a thorough course of instruction in the fundamental teachings of the Bible.

Now what has been described as

(Continued on page 278)

WHAT CONSTITUTES A MISSIONARY SOCIETY

Mrs. Edgar B. Murdoch, Efficiency Secretary

RECENTLY there has come to the Board from different Presbyterials requests for a definite ruling on what shall constitute a missionary society. Among nineteen hundred societies it may well be that there is some difference of opinion as to just what the requirements should be. It seemed wise, therefore, to officially determine what shall constitute a missionary society in the United Presbyterian Church. The Board has taken the following action: "The group must be organized as a missionary society according to the constitution of the Women's General Missionary Society; meet at stated intervals during the year; conduct a missionary program and contribute to the work for which the Women's General Missionary Society is responsible".

First. It must be a definite group that is organized according to the constitution that is provided by the Women's General Missionary Society, copies of which may be secured from the Literature Department.

Second. It must meet at regular intervals during the year. Not just once a year for the purpose of receiving the Thank Offering, or upon call of the President, but at regular specified times, preferably once a month. A monthly meeting, however, is not always possible in rural congregations where the members are widely scattered and conditions of travel may not be good during the winter months. But the meetings must be held as frequently as possible if interest is to be maintained.

Third. A missionary program must be provided. There have been societies (though surely not in the United Presbyterian Church) that have programs that were fine and proper in every way except that they were not missionary programs. The purpose of a missionary society is to study and advance the missionary work of the church through interest, prayer and gifts. So no matter how fine the program if it gives the members no new information and interest in our work that program has been a failure. Programs outlined for the whole year are provided and can be secured from the Literature Department, so that little more is required than filling in names and dates. Societies may also build their own programs if they prefer. Fine material is given in *The Womens Missionary Magazine* and there are numerous leaflets on every phase of mission work provided by the helpful Literature Department.

Fourth. Societies must contribute to the work for which the Women's General Missionary is responsible. The larger societies will, of course, contribute to all departments of work, for only so can the work entrusted to us be carried on. But there are groups of Teen Age girls with no source of income, as well as some fine societies in our Freedmen and Home Mission congregations that cannot contribute to all de-

(Continued on page 288)

FOREIGN CORRESPONDENCE

INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

OUR NEW CHURCH

By Miss Margaret Fehlman, Lyallpur, India

As we drove into Khangan Dogran for the fall meeting of Presbytery the following exclamations were heard, "Oh! We didn't know that the Home Mission had built the church." "Isn't the location splendid?" "Isn't it nice?"

The church is built at a slight turn in the Lahore-Sargodha road. It is brick with a gabled roof, ell-shaped. Crosses are at ends of both arms of the ell. The end we saw first is the shorter arm. From a distance it appeared to be the front of the church. From the Lahore direction the end of the long arm which is seen is the entrance. The church is built square with the parsonage and the piece of land on which it is built, but on an agle with the road. Although it was not done to give a good view from both sides, it does, and we are very glad.

The church was dedicated on the afternoon of the 6th of November. At least two hundred men, women and children were seated on the floor—packed in like sardines. Some fifty guests—Mohammedans from the city, and members of Presbytery were seated on chairs along the walls. There was a goodly number on the verandahs and at the windows.

Padri Ganda Mal, Home Missionary and Padri Nur Ilahi pastor of the Khangah Dogran congregation planned and built the church. Tea was served by them in the parsonage yard. When some one asked if a blessing were to be asked, the reply was given, "This is a part of the dedication service. No separate prayer is to be asked." It made even the eating and drinking seem solemn.

Padri Ganda Mal is making a tour into the Trans-Jhelum portion of the Synod. Collecting money in order that the building may be finished and that a small tri-angular piece of land, in front of the church, on the road may be purchased.

The task of collecting money for building work, when the Home Mission Board is in debt is a difficut one, but Padri Sahib has found great blessing in this work. He told me of several encouraging instances. The following are just two or three. A lad in the Christian Training Institute gave a rupee for this work. He earns two rupees a month scouring pots and kettles. A woman went home from her work to give him thirty rupees and another woman gave her gold earrings.

Padri Ganda Mal retires shortly. This building is a fitting memorial to him and one that will remind us of his faithful service in the Home Mission Field.

3,235 PREACHERS

By Miss Laura Reynolds, Sangla Hill, India

Figures are facts and many of them tell stories. Here is an interesting story.

A native preacher speaks the language of his people unerringly. He knows their very ways of thinking and can follow through with them. How priceless is such a preacher, filled with the Holy Spirit. We missionaries are God's messengers, come here at His command, but we are foreign, even our accents betray us no matter how word perfect our speech. We can speak the language of love, God's love, but we

are not as valuable as a Spirit-controlled native preacher.

I've been looking over the statistics again—those figures telling facts—and I am reminded that because we women missionaries of the United Presbyterian Church are working in India 3,235 native preachers (Gospels in the language of the people) whose every word is God inspired, went to work last year. 3,235 Gospels read under the guidance of the Holy Spirit can work wonders for Christ in the Punjab. Please pray that these portions sold in homes, in streets, on railway trains or by the roadside may be read and that the Holy Spirit may guide the readers to the foot of the Cross.

EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

Address of Dr. Hassan Sadek, delivered on the occasion of the celebration of the 25th Anniversary of the dedication of the College for Girls, Cairo, Egypt, March, 1935. Dr. Sadek is the husband of one of the alumnae of the College. He is a Dr. of Science and is senior official of the Geological Dept. of the Egyptian Government.

APPRECIATION

Excellencies, ladies and gentlemen:

I wish to repeat my thanks to the directors of this College for asking me to address you on this happy occasion, thereby giving me the opportunity for which I have always longed, to express my appreciation and high esteem for the great effort exerted in this institution for the advancement of knowledge and culture amongst the girls of our better classes.

I feel confident that this appreciation and esteem are also entertained towards this College by all who have had the chance of watching closely the results herein attained.

I need hardly assure you how difficult I find it to deal, in the few minutes I have at my disposal, even superficially with the various aspects of the work done here, nor to make a just reference to the good it has done to our modern Egyptian family. So let the shortness of time be the excuse for my shortcomings.

As you are no doubt aware, the foundation of this College a quarter of a century ago, came at a time when the Egyptian family was undergoing a process of transformation from the old to the modern. Its old was based on antiquated traditions quite unfitted to the spirit of modern civilization, the wave of which had already started to overwhelm our society. The old Egyptian family was MAN; and man was all in all in the family. His order was gospel that had to be obeyed; and to satisfy his desires was the main concern of all the others. His wife, children and servants all laboured to merit his pleasure.

Over such a family usually reigned a measure of peace and quiet, based on the enjoyment by the man of complete domination, and the acquiescence of all others to pacific subordination. Moreover, when man craved for spiritual or intellectual enjoyment, he sought it in his clubs and his scientific institutions, to which he was free to go when and where he wished.

Such a social regime was more fitting to the dismal middle ages, and could not, therefore, withstand the strong and overwhelming current of modern ideas. It was, there-

N. B.—Dr. Sadek delivered his address in Arabic, but he himself translated it and typed it in English before turning it over to me.—Helen J. Martin.

fore, domed to fall. The woman began to strike for her just share of freedom, while man began to realize that he must, sooner or later, he called to give up part, at least, of his absolute despotism. The old peace and quiet, therefore, soon gave way to disquiet and lack of harmony.

Those who judged things by their superficial appearances, lost no time in raising the ominous cry that modern civilization was striking at the very foundation of our social morals.

On the other hand, however, were those who, through clear-sightedness and minute observation, realized that the Egyptian family was merely going through a period of transformation, which, if properly guarded, was sure to lead from the sham happiness of old to a truer and more everlasting one. They, therefore, advocated the substantiation of this evolutionary movement by the adequate safeguards which they sought in the spread of education and true culture among women.

The Egyptian government, as, well as private educational institutions, both foreign and Egyptian, all collaborated towards the attainment of that great object. To the government fell the task of providing general education to the girls of all classes; while to the private institutions was left the work of providing for the education of our middle and upper classes.

Each institution naturally followed its own special methods compatible with its own ideas and ideals, and we soon saw the establishment of schools of all nationalities: French, English, American, Italian, German, etc.

Egypt, who always acknowledges with gratitude the help rendered her, fully appreciates the service rendered by all these schools in affording her the means of moral safeguards to society in the dangerous period of transformation. Is not the fact that we all confide to their care our daughters and our sisters, ample proof of our appreciation? And is this gathering of tonight to celebrate this occasion, not in itself an expression of your appreciation of the success attained by this College?

With due respect to all the various methods of education followed by other institutions, I consider that this College stands high amongst them all by virtue of the characteristic stamp which it imprints on all its students and its alumnae. Thanks to my own wife, I have had the good fortune of getting acquainted with many of them, and I am therefore speaking from personal experience.

The Alumna of this College is an Egyptian before everything else; speaking to her, you feel that you are face to face with a woman of high culture, yet one who does not hide her pride in her own nationality. She speaks English to perfection, without in any way neglecting her own Arabic language.

The American College Alumna is usually sweet-natured and innocently mirthful; she is frank in speech and in action; not given to that exaggerated and artificial shyness which is usually the cause of the abyss which divides man from many of his woman acquaintances and which bars the free exchange of ideas. They are modest, but with selfrespect; they stand up to you as your equals, confident that what knowledge they acquired at their College, which they venerate, is amply sufficient to make them equal to any, in thought, in speech, and in action.

In my opinion, this last quality is the one most prized by man in the woman who is destined to share his life. For in spite of his innate love of power and domination, he is never really so happy as when he is amongst his equals. If you were to ask an educated young man to point out to you the happiest period of

his life, he would not hesitate in assuring you that it was his school days, when he was amongst his mates with whom he raced, debated, and even exchanged blows, —but happy withal in the feeling of equality with friends and mates. Were he to meet this same comradeship at home, as he used to find it at school and as he now finds it in his club, he should indeed enjoy perfect happiness.

Now, in respect to this time limit allowed me, and in fairness to those who follow me on the program, I must conclude by calling upon all educational institutions to follow the steps marked by this College, so as to give Egypt young women possessing the biggest share of such high qualities, who will make good wives, respecting and respected, and lastly mothers, capable of freedom of thought coupled with a respect for the liberties and opinion of others.

Let me finally congratulate most heartily the students and Alumnae on the place of honor attained by their College; and the honoured ladies who are carrying out its noble mission, on the success which has so far crowned their efforts. May I also pray God to extend all our lives so that we may take part in celebrating its golden jubilee,— and, at least for some of us, its diamond jubilee!

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

JULY 1935 IN GORE

REVEALING THE HEART OF ETHIOPIA AND THE HEART OF A MISSIONARY

By Miss Viola Bayne, Gore, Ethiopia, On furlough, Pittsburgh, Pa.

July 1935 was a very trying month for the missionaries in Ethiopia. We in Gore had many avenues of worry down which we may have traveled and even tarried, had the Lord not drawn us close to Him and reminded us of His many mercies.

Our little church had been organized. Mr. Kenneweg had left for a few days trek to Sayo where he baptized and gathered the Christians about the communion table. We were earnestly praying for our church in Sayo at this time, and looking forward to Mr. Kenneweg's return with no small delight, for he was to bring with him a piano that had come on the last boat up the Nile.

The third of July came and with it a heavy hail storm. This created a happy Fourth with real American trimmings—ice cream. Two days later, however, a slave thief was brought in to our market and given the extreme punishment of forty stripes. This, while it seems very severe to us and to all American people, does have its effect on all who are witnesses, in so much that crime in Ethiopia is kept to a minimum in comparison with what is happening here in the United States. If an American tabloid were printed in Gore there would be little on its pages to quench the thirst of the scandal monger.

The next few days brought cables and telegrams from our State Department in Washington, as well as from our home church Boards and our missionaries in Ethiopia, concerning what they were thinking and we should be doing to protect from dangers in event of rumored war. On July 9th, Mr. Kenneweg returned to us after a speedy trip "a la mule" from Gambeila and

with no piano. It was thought best to leave the piano near the steamer point. On this same day sunrise prayer groups were started in the church in response to a call from His Majesty Haile Selassee, and Ethiopia was thinking of her king and country and expressing thoughts and desires to her brothers and turning in prayer to the God of Israel.

On July 11, and in the afternoon, seventy women gathered in the Mission church for prayer and then a social hour, breaking bread, drinking coffee and visiting. July 13 brought another cable to us from our Church Board and also from our British Consul who had gone to the Sudan on a business trip. This was a very strenuous day for us and climaxed the next day, Sabbath, when the Bishop of the local Coptic church made proclamation against the people who desired to come to the mission church to worship. Two women reported in the Bible class but before the preaching service 89 people found their way to worship with us. Our hearts were not melted but we were not feeling very gay about the action taken against us. Yet, if we are as salt of the earth, and our light is shining as it should, men will see the good works and the light of Christ shining from us. We were drawn closer to Christ and our little groups in the homes while afraid were not less faithful.

On July 20th, the Governor of Gore, Dejasmach Makonnen Abonessi, called our people together in the Gore market-place and in a war message asked the people to prepare their clothes and food and property to be ready to leave their homes in event of war. By this date, the Ethiopian people were meeting as sunrise and sunset out on the trails lifting up their voices to God, asking for forgiveness of sin and help from above. The next day, Sabbath, more of our people were back to worship and our groups have been faithful ever since.

The next boat down the Nile was announced to be leaving Gambeila on August 3rd, and many duties must be performed before that time. Mrs. Dougherty was as busy as any two women, with preparations for sending her three children down to school in Egypt. Food to be eaten on the road and in camps was being prepared. Mrs. Kenneweg was packing away a few of her many pretty wedding gifts that had come along with her to Gore and setting her home in order for Mr. Kenneweg's return after getting our little party on to the Nile steamer. My own home, small as it was, had to be "set aside."

Then July 25th came and the very hardest experience I ever expect to face in life. It was my last day with the women in the prayer room. Everyone of us stood with throats full and throbbing as we prayed together that lovely prayer of our Lord. How often in life this prayer expresses for us that which our lips cannot. Then the nursery children were kissed and sent off with their little treasures of muslin suits and drinking cups. They seemed very eager to be gone that night, for they had their world's possessions in their hands and were eager to reach home where their joys might be shared with neighbors or brothers. (I am glad to report that Mrs. Dougherty has gathered this little group back again and they are having their milk, baths, play and Bible stories with her.) Rain never seemed so cold or so wet as it poured down on our village that day. But this did not keep our Governor away from a farewell dinner that evening in the home of Dr. and Mrs. Dougherty.

In these trying days the friends in Gore were just very kind and thoughtful. I was awakened one morning at six, by a woman who stood by my bed with a pot of pepper sauce in her hand saying,

"Gifti I have brought you your breakfast." Many others brought their love gifts under the disguise of dinner or supper or just "food." Some came only to shed a few tears and then, leaving their blessings upon the travels would depart. I shall long remember those precious days and the Ethiopian people whom to know is to love.

On July 27th many Ethiopian friends gathered in to the Dougherty home again and there we ate of that most loved and longed for dish of all, the pepper sauce. How often in these days that have passed have my thoughts lingered over that group of friends and our pepper sauce. On this same day, our little church Session met, with the deacons and deaconesses present.

Our last Sabath together was also very precious, and in the evening, LuEllen Joy Dougherty was baptized and we four missionaries sat down together at the Lord's table.

The next day was an extremely busy one with many guests and blessings from friends. Trunks, boxes and tents were started down the trails, and early the next morning the trekkers planned to be on their ways, thus taking five of our little mission force with us and leaving Doctor and Mrs. Dougherty with their two children.

In those days of many decisions and anxious hours we were ever mindful of our Master and the strength He supplied. My heart rejoices today that Dr. and Mrs. Dougherty and Mr. Kenneweg are in Gore and that the work is moving right on. Do not fail them by forgetting that they are working for you in Gore today. Pray for Ethiopia. Pray for her King. Pray for the Doctors and nurses who are working in the Red Cross zones. Pray for the children in the schools and nurseries. Pray for the missionaries in their lonely and isolated places. Pray for missionaries of every denomination who are there or separated from their families during these days. And friends, pray for America.

THE NEW DAY IN OLD MEXICO

(Continued from page 271)

taking place in this bee-hive of Christian activity is going on in churches of all denominations all over the country initiated and directed by the Mexican pastors themselves. So then, as one takes in the whole situation of the church of Christ in Mexico and recognizes the real consecration of the Mexican ministers, their strenuous efforts to combat Satanic opposition on all sides, and the sacrifice of their own personal conveniences amidst the great poverty of their people; when he becomes conscious of this Christion warfare being waged on all fronts, and learns that the living Christ is being exalted over all Mexico, he can well thank God and take courage.

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

THE OLD YEAR AND THE NEW

Into the Silent Places
The Old Year goes tonight
Bearing old pain, old sadness
Old cares and old delight,
Mistakes and fears and failures
The things that could not last—
But nought that e'er was truly ours
Goes with him to the past

Out of the Silent Places
The Young Year comes tonight
Bringing new pain, new sadness
New care and new delight.
Go forth and meet him bravely,
The New Year all untried,
The things the Old year left with us,
Faith, Hope and Love—abide.

Annie Johnson Flint

TESTING OUR LIVES

A Moslem Omdeh (Mayor) in Upper Egypt on hearing the reading of the twelfth chapter of the Epistle to the Romans said, "If every Christian were just what that chapter says he should be, it would be only a little while until we Moslems would all be Christians."

When I heard this I re-read that chapter. It is no wonder that the Moslem Mayor was impressed, even though he may not have understood the union with Christ as members of His body, the dedication of life to Him, the witnessing for Him. He did understand however, that here were exhortations to be loving, to be clean in character, to be diligent, patient, prayerful, generous, compatible, humble, honest, peaceable, forgiving—in short this man saw here that if one followed these injunctions that he would be a "Christian Christian"—he would be like the Master to Whom he professed to belong.

A missionary has said that in India he never heard that any one ever said to a Mohammedan, "I wish you were like your prophet", but that often people say to a Christian, "I wish you were like your Christ."

After all this is the test of the Christian life. And in trying to think what would be appropriate to write on the clean page of the New Year, it seems that the following lines might well be a challenge for better Christian living in 1936:

"O Lord and Master of us all,
Whate'er our name or sign;
We own Thy sway, we hear Thy call.
We test our lives by Thine."

THE MOST POTENT INTERNATIONAL FORCE

Again we are turning our thought to the preparation for the World Day of Prayer. If ever there was a time when we should unite in world-wide petition it is today.

In an editorial in *The Christian Herald*, May, 1935, Stanley High pays a high tribute to the faith and the prayers of women on that great day.

After describing the world of hate and suspicion, Hitler and his New German religion, Father Coughlin and "his notorious petition on the World Court", he says:

"Such a world makes a sorry sight. And in such a world, it is heartening to know that a few things still remain against which it is impossible to put up nationalistic barricades or exclusion laws. One of these things is prayer. It's a force that is not widely recognized or very widely called into service. But it is there nonetheless.

"And that force for such a world as this never had more dramatic employment than in the World Day of Prayer for Missions recently observed by women in all lands. There is something more than ordinarily dramatic in the world-wide pageant of petitioning which that day brought to pass; in the spectacle of women, divided by man-made barriers in this deepest of all fellowships and daring, by their spiritual unity to proclaim—in the face of a world gone nationalistic—that the fellowship of the faith can neither be nationalized nor suppressed."

MISS MARY R. MARTIN

In the passing of Miss Mary R. Martin, the last of a notable missionary family has been removed from India. The Father and Mother, Dr. and Mrs. Samuel Martin went to India in 1867. Three daughters, Mary, Josephine and Jane returned to the land of their birth to serve the women and girls of India. Mary is the last of these sisters to be called home.

When Miss Martin was on a furlough it was my privilege to be entertained with her at the hospitable home of Dr. and Mrs. McLaughlin, in Steubenville, O. Far into the night we talked of those interests which were dear to both of us.

I witnessed also the love and devotion of her supporting constituency. Steubenville Presbyterial not only told her of their love but proved it by gifts that were deeply appreciated by the recipient.

Six months ago Miss Martin became paralyzed and was helpless and almost blind throughout those long days and nights. Over and over again she asked that the following poem be read to her, the second line having a special meaning for her—not in the darkness of night but the darkness that had fallen upon her. Through it all is the spirit of triumphant praise:

"The day Thou gavest, Lord, is ended,
The darkness falls at Thy behest,
To Thee our morning hymns ascended,
Thy praise shall hallow now our rest.

"We thank Thee that Thy church unsleeping,
While earth rolls onward into light
Thro' all the world her watch is keeping,
And rests not now by day or night.

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away.

"So be it, Lord: Thy throne shall never,
Like earth's proud empires, pass away
But stand and rule and grow forever,
Till all Thy creatures own Thy sway."

DR. ROBERT W. HOCKMAN

Every day I listen in as news is brought over the radio. When Ethiopia is mentioned I always stop to catch every word. On the morning of December 14 I heard— "An American Doctor—" and fear chilled my heart—Yes the next words told the worst—it was our Dr. Hockman who had been killed.

Just the night before I had been going over the pages of the Magazine and I had been deeply interested in what this young physician was reporting concerning his work (See pp. 294-295) I had looked again and again at the scene of the Red Cross camp at Djijigga, Ethiopia, down near the front. I tried to picture this active devoted doctor ministering to the sick Ethiopian boys.

I knew Dr. Hockman but slightly, but I feel sure that he was a messenger of Christ always, and that he would never let any one pass from under his care to whom he did not give some word from the Great Physician.

Our hearts go out in tender sympathy to the parents Dr. and Mrs. W. H. Hockman, Moody Bible Institute Chicago, and especially to the young wife, mother of the wee babe, whom Robert never saw, who came to the hospital in Assiut, Egypt, several months ago.

May "the God of all comfort" sustain these sorrowing ones.

JOHN AND BETTY STAM—MARTYRS

By Lee S. Huizenga, M.D., F.R.G.S., Jukao, Ku, China.
Paper, 35 cents Cloth, $1.00
Zondervan Publishing House, Grand Rapids, Michigan

This is a short story of the life and death of Mr. and Mrs. John C. Stam, written by a friend of both families.

We have become rather familiar with the tragic story of these two young people who were killed by Communists in China. One cannot read this little book, with its illustrations, with its intimate touches of the family life, with the details, horrible as they are, of the execution of these two noble young people, with description of the care of the "miracle baby" without being stirred to the very depths.

Through the book are poems written by Betty Stam. These are of such quality that Dr. Henry Van Dyke wrote once to Betty's father, Dr. Scott: "These are real poems. If you publish them, I'll write the introduction".

The names of these young people "beheaded for the witness of Jesus" are worthy to be added to the list in Hebrews eleven.

JOY OF GOD'S PRESENCE

A glad New Year today is born,
Midst winter's blast, yet not forlorn;
Within whose infant life may be
Problems vast as eternity.

The many ages gone and past,
Have records that through time shall last;
Of words and deeds which have been done,
Since man's career on earth begun.

So when this newborn year shall die,
Immutable its records lie;
In God's great book they all shall be
Transcribed by an unchanged decree.

Then as each hour and day flies by,
Let holy incense reach the sky;
And daily, with revolving sun,
Hear the great Master's words: "Well done."

—*George W. Armstrong.*

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
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OUR NEW YEAR

"Another year has passed away
In silence gone forever,
Yet memory forbids it stay,
Its acts shall perish never!

And has it passed away unblessed?
Have all its hours been wasted?
Not all, yet far too much in rest
The joys of God were tasted.

And does the lesson we receive
Bid us to faint in sorrow?
Oh, no! it bids us look and live,
And hope from faith to borrow.

And forward in the coming year,
We'll strive to win the blessing;
And though in darkness, never fear
The love of Christ possessing.

Our prayers and praise this day we raise
To Him who all things giveth,
That by His side we may abide,
Where He forever liveth."

How swiftly the days of the year slip by! Each day may be filled with tasks, yet as we look back it seems but as yesterday since we crossed the threshold of the past year. If we analyzed each of the three hundred sixty-five days we would no doubt be surprised at the division of the hours—days in the schoolroom, the home, the office, recreation and amusement, in helping the sick, suffering and burdened, and in the work of the home congregation and its organizations.

In the analysis of your year by hours, which stands at the head of the list? How do the total number of hours spent for self compare with the number given to Kingdom building, or in relieving burdened and suffering humanity? God has commissioned us to be witnesses for Him. Does the chart of hours of the year show our faithfulness to His commission?

We are entering another year. God has blessed us by giving a new opportunity of serving Him. May we enter the New Year with the prayer:

"I want my heart made pure, dear Lord,
I want to know and love Thy Word;
To be all glorious within,
Freed from each spot and stain of sin.

"I want the New Year's opening days
To be filled with love, and prayer and praise;
Some real things to do for Thee,
For Thou hast done great things for me."

THE 1936 THANK OFFERING

The Thank Offering year has closed and we are now looking forward to new plans for 1936. It is impossible for all secretaries to follow a uniform program as location and circumstances govern the activities of societies in different sections of our Church. The secretaries of presbyterials and societies, knowing local conditions, should make their plans accordingly. There are three features that all societies can use:

First. In making plans for the new year, prayer should have a large part. God will give wisdom if we ask Him.

Second. The Thank Offering suggestions presented in the monthly program can be followed in each society. The literature prepared for such presentation is at your disposal. Send for all you need.

Third. Thank Offering boxes will be helpful in all societies whether you live North, South, East or West; in country, town or city. Whatever be the circumstances each member needs the box as a constant reminder of her dependence on God. He supplies all our needs. He daily loadeth us with blessings.

If the Thank Offering boxes are to be used for the first time, it would be helpful for the Thank Offering Secretary to fully explain how to use the boxes for the daily "Thank You", present the needs of each field and tell what is accomplished by the gifts we place in the Thank Offering. The following poem illustrates the point of view, explaining the Blessing Box:

THE POINT OF VIEW

"What! another mite box?" in petulant tones
Remarked Mrs. Montgomery Madison Jones.
"I'm sure, if they managed better,
They'd not have to send out this kind of a letter.
I am sure we have given quite all that we're able,
Oh, well, I suppose it can stay on the table."
And then she went merrily off down town
To purchase a love of a new dinner gown.
(While the poor little mite box sadly sighed,
"I'm afraid I'll be terribly empty inside." And it was.)

"Self-Denial?" in pleasant tones
Said Mrs. Thomas Henry Jones.
"Let's fill it full. I'm sure we'll be able,
If we keep it right there on the living-room table.
I suppose if we'd all done our duty before,
They would not have had to ask for any more."
And then she slipped in, with a murmured prayer,
The price of the dress she had hoped to wear.
("Dear me," said her mite box, glowing with pride,
"I do feel so very contented inside!" And it did.)

Dear Reader, what is your point of view,
And which kind of a Mrs. Jones are you?
Secure in the loving Father's care
With His needy ones will you gladly share?
The Saviour speaks so tenderly:
"Deny thyself and follow Me."

—*Rachel Geddes Smith.*

HELPS FOR MONTHLY PROGRAM

The following from the 1936 list of supplies will be helpful in preparing an interesting presentation of the subject of the Thank Offering at each monthly meeting:

SENIOR LEAFLETS

History of the Thank Offering ..... Mrs. O. H. Milligan
Why Barketi Was Thankful ..... Miss Emma Dean Anderson
A Thank Offering Service in Assiut ..... Miss Mary L. Thompson
Thank Offering in India (New) ..... Martha Payne Alter
The Thank Offering—What It Is—What It Does ..... Mrs. O. H. Milligan
Why I Give a Thank Offering ..... Mrs. John P. White
The Christian's Song of Thanksgiving ..... Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering ..... Mrs. Walter M. Hopping
Seven Reasons Why Young Women Should Give Thank Offerings ..... Mrs. W. R. McMunn
The Thankful Heart ..... Mrs. John W. Bickett
Gifts to Christ ..... (Selected)
Where Do You Live —Poem ..... Josephine Pollard
An Appeal From a Thank Offering Box—Poem ..... Mrs. A. J. Carnahan
The Little Blue Box—Poem ..... Mrs. Mary Clokey Porter
Give Christ the Best—Poem ..... (Selected)
27 Questions and Answers for Secretaries ..... Mrs. O. H. Milligan
A Place for Small Gifts ..... Mrs. Mary Clokey Porter
Life Membership Fund ..... Mrs. J. B. Hill
Life Directorships ..... Mrs. H. C. Campbell
What Is a Thank Offering? ..... Miss Ida B. Little
For Roll Call—Gleanings on Giving
Thank Offering Questions for Monthly Program (10 in set) ..... Mrs. Arthur A. Charles
Consecrated Givers ..... Mrs. Mary Clokey Porter
Our Gift-Book Mark ..... Mrs. O. H. Milligan
Prayer Our Best Preparation ..... Mrs. O. H. Milligan
My Mite Box

JUNIOR LEAFLETS

Little Brother's Offering
Egyptian Junior's Thank Offering Service
The Junior Thank Offering—Why?
The Story the Mite-Box Told
The Doing-Without Box (New)
The Flower Gift
Boy's Thank Offering
"Self-Denial Week"
The Gift Without the Giver

Boxes and Leaflets—free for postage
Mail orders to
MRS. O. H. MILLIGAN
905 Pblication Building, Ninth Street
Pittsburgh, Pa.

SENIOR LIFE MEMBERSHIPS

$25.00 Each

November 1, 1935 to December 1, 1935

24. Mrs. Katherine A. Mackenzie, In Memoriam.
By Quincy W.M.S.
25. Mary Geyer, New York, N. Y.
By Mrs. Margaret Robertson and Lida E. Renwick.
26. Mrs. Margaret H. McCormick, New Wilmington, Pa.
By a friend.
27. Sarah Morrison, Boston, Mass.
28. Effie MacDonald, Boston, Mass.
29. Mrs. R. B. Kirkwood, Cambridge, O.
By friends.
30. Mrs. Mae Wallace, Cleveland, O.
By Brooklyn Senior Society.
31. Mrs. Clara Levy, Cleveland, O.
By a friend.
32. Mrs. Charles MacKay, Boston, Mass.
By the MacLeod Class.
33. Mrs. Eugene Phillips, Philadelphia, Pa.
By two friends.
34. Mrs. John G. Bayne, Philadelphia, Pa.
By a friend.
35. Martha Lockhart, Philadelphia, Pa.
By a friend.
36. Sadie Spence, Philadelphia, Pa.
By Mary N. McLean.
37. Mrs. Robert McKeown, Philadelphia, Pa.
By Mrs. Martha C. Scott.
38. Sophie Parker, Philadelphia, Pa.
By Mrs. E. J. Graham.
39. Mrs. Harry Dornberg, East Palestine, Ohio.
By Mrs. G. A. Quay.

YOUNG WOMEN'S DEPARTMENT
including
GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW Y. W. SOCIETIES OR CIRCLES

Caledonia Presbyterial—Riverside, Buffalo, Marturia Mission Circle—11 members—Pres. Betty Jenkins.

Westmoreland Presbyterial—West Newton Y.W.M.S.

Cleveland Presbyterial — Akron, Margaret Park, the Good Samaritan Group—10 members—Pres. Ruth Ross.

Chicago Presbyterial—5th Alpha Guild—14 members—Pres. Mrs. Kenneth McBride.

Des Moines Presbyterial—Des Moines Westminster Circle—Pres. Martha McVey.

Los Angeles Presbyterial—Whittier Federated Irene Parker Guild—20 members—Pres. Miss Grace Mills.

WHAT DOES YOUR SOCIETY MEAN TO YOU?

How is one to know just what her missionary society means to her? Possibly by meditating a little, sorting out this thought or that action, this feeling or that interest—none of which existed until after faithful membership in a missionary society. Those of us who have held membership for a period of years know that a great many happenings in life throughout the world are better understood by us than if we had not attended the missionary meeting, studied mission books and become acquainted with the missionary and her field.

From the *Evangel*, missionary organ of the United Brethren denomination, some illustrations showing the value of the missionary society in developing earnest character are given.

One girl said that being a worker in the missionary society meant to her friendship with the whole world, opportunity for the best reading material as well as a richer experience in the abundant life. She also said she had not realized *Jesus' "Go ye" meant her* until she became a member of a missionary society. She went as a missionary. She remarked on the great blessing fellowship with missionaries and native workers have been to her.

Another girl learned the practice of stewardship, showing her how to use time, talent and money. She was privileged to know her *neighbors* in home or foreign field better. You see she believes that any one she can help can be called neighbor.

In still another case, a girl said that through the missionary society her feeling toward people of other races had been changed from one of superiority and almost disdain to a more Christian attitude. She at-

tended conventions and camps and met people from different fields. knowing them was an eye-opener to her for were not these from other countries aiming to attain the same ends in life, motivated by like purposes? This girl added that she has become a tither and has joy in her gifts of money. Her spiritual life has been deepened in prayer. Her fellowship with other girls in the same work and association with the leaders in the general society have inspired her to do nothing but her best in this great work of missions!

The query is—has your missionary society meant anything to you? Or, have you thought of it more as a liability than as an asset? True, an organization is worth to a person in proportion to what she has invested or is investing in it in life and its activities. One must exercise in order to develop and grow.

If your society has meant a great deal to you, will you not express your self briefly and to the point? If several take this seriously, we might have some very interesting and heartening expressions which may be of value to some one else. Would "Exchange of Thoughts Column" be a suggestive name?

A RALLY

The Annual Fall Rally of the Young Women's and Girls' Teen Age Circles of Chartiers Presbyterial was held in the Third United Presbyterian Church of Washington, Pa., on Saturday, November 9th (1935) with the Presbyterial Secretary, Mrs. Kenneth Ashcraft, presiding.

After a short song service and devotional period, two simultaneous conferences were held, Miss Ida B. Little, our General Secretary, led the one for Teen-Age Circles and Mrs. Edgar Murdoch, General Statistical Secretary, led the Young Women's Group. From Miss Little's conference such questions as: What are teen-age circles? What can they do? What should their sponsors do? and many other vital questions were answered and discussed. Mrs. Murdock's group centered its discussion around the Standard of Efficiency. We were glad that every one of our societies had sent in a report.

At noon a chicken and biscuit luncheon was served delegates by the hostess societies, the Y.W.M.S. and the Alice Grimes Mission Circle. A short luncheon program of readings and song was arranged by Miss Margaret Duncan and enjoyed by all.

The principal feature of the afternoon session was the address given by Miss Dora B. Whitely of the Girls' Boarding School of Pasrur, India. As our Y.W. Special helps to support this school, we were especially interested in all that Miss Whitely had to say, but space does not permit me to tell all she told us about the history of the school; first as a Primary school, then the addition of the Middle Classes; of seeking for day pupils until 100 are now in school with 180 boarders; of the difficulties and red tape connected with "examination week"; of the few failures the school has had in these government examinations; of the "house mothers" and the house-keeping the boarding pupils do; of the season when school begins at 6:30 in the morning; of the student council; of the Bible study classes; of the Jubilee Birthday celebration for Miss Whitely which turned out not to be her jubilee year after all; these and more, too, she told us about, besides showing us pictures and curios from India, she herself wearing the costume of the native Indian woman of the upper class.

May we all continue to support Miss Whitely and the school not only through our Y.W. Special but also in our prayers for her and for the school, its teachers and pupils.

Mrs. Elmer E. Ellifritz,
Chartiers Presbyterial
Press Secretary.

A FIFTIETH ANNIVERSARY

On Monday evening, November 25th, 1935, in conjunction with the Seventy-fifth Anniversary of the Seventh United Presbyterian Church of Pittsburgh, the Young Women's Missionary Society celebrated its Fiftieth Anniversary. A dinner was served at six o'clock to about 100 former and present members. A beautiful corsage of tea roses was presented to the president, Mrs. Bernice McConnell Pow, by the present members of the Society. After a word of welcome by the president, Miss Helen M. Simmen was introduced as toastmistress. A short history of the early years of the Society was given in a most interesting manner by Mrs. J. D. Sands, a charter member, whose husband was instrumental in organizing the Society in 1885. Mrs. Sands read excerpts from the sermon which Rev. Mr. Sands preached at the Second Anniversary service of the Society, his text being, "She hath done what she could". Interesting reminiscences were given by Miss Alice Bolton, a former president, and Mrs. Mary Libbey, a former member, who, despite her ninety odd years, attended all the evening services during the anniversary.

The annual Thank Offering of the Women's and Young Women's Missionary Societies was held this same evening, at which time Mrs. Charles W. Fulton, also the wife of a former pastor, in her usual charming manner, gave us a most appropriate Thank Offering address. At the conclusion of the service, Mrs. Sands presented a purse of $32.80 which our former members had gathered together at the dinner table, adding this to the Y.W.M.S. Thank Offering, which totalled $157.81. We take this opportunity to express our appreciation to our former members who helped make it possible for our Society to present such a splendid Thank Offering to the W.G.M.S.

The dinner was very efficiently served by ten "daughters of the congregation", which inspired Mrs. Sands to suggest that in this group she could see the nucleus of a teen-age organization, which we hope may develop as the result of this Fiftieth Anniversary celebration.

METHODS

Mrs. Aurel Anderson-Foster of our India Mission, has a namesake in the Mission Circle of Eighth Pittsburgh, North Side. The society has recently sent its new year book to the loan department. The monogram, "A.F. M.C.", is a cut-out in white placed on a sky blue background,—very attractive. The open meeting is to be devoted to remembering the one for whom the society has been named. Two missionaries on furlough are listed as speakers. One evening is to be known as "good fellowship" time and another evening will enthuse members to become readers of *The Women's Missionary Magazine* and perhaps subscribers to that valuable monthly.

This is not exactly the season for building new programs. It must be true that many good year books have hidden their excellent points; at least they have not come in for review. Will you not help some one who is eager for something different? Every one may be a blessing if she wills to be so.

NOTE-BOOK OR SCRAP-BOOK IDEA

Some time ago reference was made to a "society" scrap-book, one built by the members of the society as they found interesting news and pictures relating to missionary work. It might be composed of items relative to the year's study only, the next book to care for the following year, etc.

Another method is proposed in *Lutheran Woman's Work*. In this, each girl is to choose her own topic and make up a book of clippings and pictures. One girl might select a particular mission field; or it might be

institutions such as hospitals, schools, —village or boarding variety,—or other type. One especially interested in nurses or doctors might gather her material in accordance and so on. When completed, the girls will share their books with each other. If they do not wish to retain them in the society, they may be passed on to others who may find them helpful in program preparation.

Do you have an idea to pass on?

A MONEY COLLECTOR

Here is a plan for collecting or saving money for special mission objects. It is similar to the dime-card put out by different firms except that it is home-made. However, it is just as effective and as attractive as a printer-type card and less expensive.

The "card" is a paper plate of tea size. Fifteen days are to be "covered" by dimes, holidays, birthdays, etc. Eleven circles are inscribed on the outer part of the plate. Four circles in the bowl of the plate complete the fifteen. In the very center of the plate is a large gold star. On the back of the plate is pasted a small envelope in which are stars to cover the dimes as well as a card of typed directions. On collection evenings, the card is to be brought, a plate full of stars!

Miss Viola Bayne, returning from Ethiopia, visited on her way from the Pacific coast to her home in Pittsburgh. From one of the societies she brought a sample plate to be placed in the Loan department.

A MEXICAN BANQUET

Mrs. E. D. McKune of Canton, Ohio, tells of a very enjoyable meeting of the teen age society—Rainbow Circle. The thought of the evening revolved about the country of Mexico.

First came the "Mexican Banquet". Have you noted the shape of the map of Mexico — a cornucopia? Well, the nut cup at each place had as an extra a cornucopia pasted thereto. Even the centerpiece was a c o r n u c o p i a, containing different kinds of fruit, etc.

The topic of the evening was—"What comes out of the Mexican Cornucopia?" with such topics as scenery, history, people, customs (Pinata and Posada at Christmas), need of missions, etc.

Brief rhymes on the products and minerals of Mexico were found at each place and read by the girls. "Quite successful!" was the verdict.

WHAT CONSTITUTES A MISSIONARY SOCIETY

(Continued from page 272)

partments each year. So they must alternate their support—contributing to some of them one year and to the others the following year. In this way they give help and interest to all. The Standard of Efficiency provides an incentive and a reward for gradually increasing interest, work, gifts and prayer and is proving a great help to that end.

The Thank Offering need not be mentioned as it is a free will offering that seems to be given instinctively by almost all our members since out of a total of 1917 societies last year only 16 failed to send in that gift. Surely a fine record.

Briefly stated, a missionary society to qualify must be properly organized; meet regularly; keep informed on all phases of missionary work and contribute to the work under the care of the Women's General Missionary Society.

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

PATHS OF SERVICE

INVITATIONS — Tiny calendar pads pasted on heavy blue art paper. Above the pad may be the name or monogram of your society in dark blue or silver, or a snap-shot of your group, or a small picture of Christ. Red-ink all the dates of your meetings throughout the year. Put a cord through holes in the top so that it may serve as a reminder during the year. Attach a small card with paper clip to the calendar on which you may write this invitation—"Begin the New Year with the ..... Girl's Circle. Time..... Place .....".

POSTER—Light blue card board. Paint a design of bells hanging from a rope festooned across the top and corners. Each bell should have a letter on it, the whole spelling "Happy New Year". Print the words given for the invitation above to announce meeting, adding the subject "Paths of Service".

PROGRAM

Prelude—(softly) "Hear His Voice". No. 102 Bible Songs Hymnal.

Solo—"Hear His Voice" First stanza and chorus, repeating the chorus.

Prayer—For the presence of Christ in this meeting.
And in our lives during the coming year.

Moment of meditation and consecration. Listening to the voice of Christ as he speaks to us of his love and his desire for us. Closed by solo and chorus (as above) "Hear His Voice".

Leader—As we begin the New Year our aim is to discover Pathways of Service for our girls for the coming year, as well as to hear about some who have already trod those paths. One path of service is through the Community Bible School where there are few, if any, established churches. Thus, by the devotion of a Sabbath School missionary in an outlying district, children are gathered into a Sabbath School, and soon a mission church is started, which later becomes a self-supporting church, in turn sending aid to others.

Let us hear of one Sabbath School missionary and the service he has done for his Master in this kind of work.

Circle Girl—Tells of Mr. Walter Bickerton's work in Buffalo. See December Magazine pp. 198-199, beginning with "Expansion——"

Leader—Work with the Italian has challenged others to work with these interesting people.

Circle Girl—Tells about the kinds of work done for them in beginning "The Program includes ————" closing with "The Porto Rican in New York City." See page 195.

Leader—This is such work as Christ would be doing in our cities today. Song—"Prepare Ye the Way of the Lord". Second stanza and chorus.

No. 147—Bible Songs Hymnal.

Leader—May we hear His message to us. Circle Girl reads John 15: 8-17.

Leader—Christ spent himself in service for the poor and neglected, the sick and the sinners; but one picture we love to think about, and one story we love to hear is about Christ's love for little children.

Circle Girl—Tells about children and City Missions. December Magazine page 203.

Challenging sentence: "There are at least 10,000,000 children in

our cities without Christian teaching."

Describe "congested districts."

"Gangs."

Club of Teen-age girls.

Helpful methods of interesting these children, and thus taking Christ into the homes: Club Groups, Friendly Neighbors, Community Centers, etc. Shall we wait for the children to come, or go out and get them?

Some results:

Rev. W. C. Shaeffer, Allentown, Pa.

Little Jewish I.

Greek A.

Two daily vacation Bible Schools.

Leader—Christ also has work for us. Discussion—Pathways of Service for us:

As a Group—What can we do to interest other girls of our age in missions?

As Individuals—How may we lead others to a knowledge of Christ?

Do we know of any children we could bring to Sabbath School?

Could we serve in any capacity in a daily Vacation Bible School?

What other service can we render to Christ in our church, or community?

Poem—

"Christ has no hand but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side."

Closing Prayer—

Dear Jesus, our Saviour, our Teacher, our Master, our Friend and our Guide,

Teach us to love our fellow men;

Illumine our hearts with a light that comes from daily intimacy with Thy Word, Thy Truth, and Thy Grace;

Stir our spirits with high resolves that we may be willing messengers of Thy Truth to others;

Make us eager to use our lips, our hands, our hearts and our lives in Thy service;

Give us the peace that comes of hearts yielded to Thy Will. Amen.

Printed "Path of Service"—

The Triumph of *JOHN AND BETTY STAM*. United Presbyterian Board of Publication, 209 Ninth Street, Pittsburgh, Pa. Paper, 50c; Cloth, 75c. A true account of two young missionaries to China who gave their lives in Christ's service there.

By Mrs. Howard Taylor.

MARTHA OR MARY? WHICH?

I cannot choose! I should have liked so much
To sit at Jesus' feet — to feel the touch
To feel the touch of His kind, gentle hand upon my head
While drinking in the gracious words He said.
And yet to serve Him—oh, divine employ
To minister and give the Master joy,
To bathe in coolest springs His weary feet,
And wait upon Him while He sat at meat.
Worship or service — which? Ah, that is best
To which He calls us, be it toil or rest.
To labor for Him, in Life's busy stir;
Or seek His feet — a silent worshipper.

—*Carolyn Atwater Mason.*

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS

FEBRUARY

Miss Viola Bayne, R.N.	February 1
Miss Alice Grimes	February 4
Miss Kate A. Hill	February 4
Miss Vida J. Graham	February 9
Miss Elsie E. Grove	February 10
Miss Rose Shereda	February 11
Miss Rosa McCullough	February 15
Miss Martha Glass	February 18
Miss Rebecca Jean Black	February 19
Miss Jane C. Smith, R.N.	February 20
Miss Ella Gordon	February 21
Miss Janette Howland	February 21
Miss Dora B. Arveson, R.N.	February 24

I WOULD NOT BE A MISER

I would not be a miser, hoarding life
For selfish ends,
But I would share the bounty far and near
That heaven sends.
For life is not a treasure one may lock
Within a chest,
But Faith and Hope and Love, that overflow
In glad unrest,
With healing in their streams.
And only they
Have learned to live
Who daily, hourly let the flood-gates down
And give—and give.

—Marie Barton, in Wabash W. M. S. Bulletin.

INDIA

Miss Mary Rachel Martin, a missionary beloved, has been called from suffering on earth to her heavenly home where she can rest in the presence of her Lord after years of faithful service in India. She was born in India December 29, 1867, the daughter of Rev. and Mrs. Samuel Martin who went to India in the early days of our Mission and served for many years in a most efficient way. Mary's early days were spent in India. When about thirteen years of age she formed a resolution to be a missionary and adhered to that purpose until her appointment. She attended school in New Concord, Ohio, and later continued her education in Muskingum College. She was the oldest of the family and made a home for her brothers and sisters in New Concord while they were in school and their parents were in India. She was faithful as a home-maker as well as a student and when her home cares were lessened to some extent she was appointed by the Women's Board as a missionary to India, sailing for that country on October 18, 1890. Miss Martin was located at Bhera for a time but prior to 1919 she served chiefly in Sialkot. Later she had charge of the Day School and the Mary D. Taylor Memorial at Martinpur. She had the joy of having with her as fellow workers her two sisters: Miss Josephine, who died while in America on furlough in 1931, and her youngest sister, Miss Jane, who died in India in 1926 in the midst of her service. Miss Martin missed those two sisters greatly and it was only a short time after their death until she herself seemed to be broken down. In 1933 it became necessary for her to return to America on account of her health. She spent much of her time in Tarkio, Mo. with her brother, Rev. A. W. Martin, and in June, 1935 she suffered a stroke, from which she only partially recovered. Three other strokes came several weeks before her death which occurred on November 27, 1935. A service was held in Tarkio and the body was brought to New Concord, where the precious dust was laid beside that of some of her dear ones. The funeral service was held in the church, where Dr. Mark Roy had charge and Mrs. O. H. Milligan spoke of Miss Martin's life as she remembered her in the early days in New Concord. Miss Dora Whitely, on furlough from India, spoke of Miss Martin's life and work abroad and of her intimate association with her in the work in India.

Three representatives from the Women's Board were in attendance and also three members of the Steubenville Presbyterial which had supported Miss Martin for many years. A cable was sent to India telling of Miss Martin's death and an answering message was received before the funeral.

Many testimonials have been received from co-workers in India as to the life and character of Miss Martin. One writes: "How we all loved and trusted her! She was always on all the most important committees because of her ability to think clearly and to have good judgment on all matters. She never spared herself and often worked far beyond her strength." Another said: "She adapted the words of the Psalms to the Punjabi tunes, working with an Indian man for a long time in getting the tunes to suit the words. It was a wonderful work that she did."

Miss Martin will be much missed in India, not only among her coworkers but by the people whom she loved so dearly that she was anxious to leave America and go back to India to live among them. Our sympathies are with India, as well as with those of her family left in America, in the loss of this fine Christian lady.

The Minutes of the Annual Meeting have been received and are found to be most interesting. As usual, the devotional meetings were very helpful and inspiring. Miss Emma Dean Anderson was her own dear self in presenting the Bible Studies. The Sabbath Day was a culmination of good things that they had been enjoying and the members were drawn very definitely into a deep fellowship with the Master. Mr. Merriam, the General Treasurer, was again elected President and was reported as making a very good presiding officer who kept things going smoothly in a very courteous way.

Two actions were taken that were of special interest. One was the closing of the Gurdaspur Home for Woman for two years, this because of the small number that had been cared for during the past few years and with the idea of giving this work over to the native church to carry on. The second action was

Miss Mary Martin

in regard to the Elliott Dispensary in Pathankot. Since the death of Miss Eleanor Maconachie two years ago it had not been possible to keep this dispensary open because of the shortage of workers. This year it was felt that an attempt should be made to open the dispensary again and plans were accordingly made for this, with Miss Sara Moore in charge in connection with her evangelistic work.

All rejoiced to see the returned missionaries arriving during the Annual Meeting but were disap-

pointed that some others could not be with them.

The general health of the missionaries was good at the time of the Annual Meeting but Dr. and Mrs. Gordon and Mrs. H. L. Finley were very ill and were often remembered in prayer.

The fortieth anniversary of the arrival in India of Dr. and Mrs. Gordon and Dr. and Mrs. McConnelee and Miss Jean Morrison was happily remembered in the evening, when all gathered in a social way. A little table for serving in bed was sent to Mrs. Gordon from her missionary friends and besides this there was a money gift for all whom the Mission was especially honoring on that occasion. We are sorry for the illness of these friends and pray they may soon be restored to health and strength.

EGYPT

Several weeks ago a cable was received from Dr. H. S. Hutchison of Tanta Hospital asking if Miss Elizabeth McKibben, R.N., could go out to work in that hospital as the need for another nurse had suddenly become very urgent. Miss McKibben was ready early in the summer to go out to Ethiopia to take up her work after furlough but when war conditions there became so acute it was found impossible to send her back to her much beloved work in Ethiopia. She has been waiting in America for some work to do and was very glad to respond to this call for help in Egypt. Miss McKibben will sail from Jersey City, N. J. by S. S. EXETER on January 7 and will be accompanied by Miss Mary Harsh who goes out to our hospital in Assiut under a short term appointment.

Dr. Hutchison writes that the work in the hospital continues to be very heavy and the staff of doctors and nurses is pretty well rushed all the time. The wards have remained fuller than usual at this time of year. Conditions are somewhat affected by the war in Ethiopia and prices are going up but he thinks there is temporary improvement in the condition of the peasants and that brings more work to the hospital. Writing on November 22, Dr. Hutchison says: "I am afraid from the radio news we hear that perhaps you at home are hearing alarming news about Egypt in these days. There has been some demonstration in the streets here and in Cairo but we do not feel that we are in any danger whatever. One day last week there was plenty of excitement out on the street in front of us here. That is because the big Government High School is next door to us and Egyptian demonstrations center in student groups. Stones flew freely but the commotion was soon over. The police seemed to be the only ones used as targets in the crowd. All has been quiet since."

Our two young ladies of Zagazig (Miss Marie Tait and Miss Margaret Work) spent their Hallowe'en at Tanta. One of them tells of the party at Dr. Hutchison's, where there were thirty guests. They had all the accompaniments of the season, such as doughnuts, coffee, and apples; also witches and jack-o-lanterns and black cats and had a delightful time indeed. The next night they were invited to the Girls' School party for the teachers and for the teachers of the Bible Training School. It was a treat to have this opportunity to meet fellow workers and to play for a little time with them. They especially enjoyed meeting Dr. and Mrs. Laughead and feel that folks at home will have to imagine very hard to realize how much their coming means to Dr. and Mrs. Hutchison and others in the Hospital. Miss Work writes: "I am sure they will be much in the prayers of the home folks as Dr. Laughead prepares to take the Egyptian Government examination to receive his license to

practice in Egypt. Dr. Laughead is a real help in the hospital even now, although he is still pretty busy with his Arabic study. It was also a great pleasure to be in Miss Paden's home in Tanta, in the Bible Women's Training School. She is so richly fitted to give much to those she instructs and the Zagazig women are rejoicing that she will be the one to give the Thank Offering address there in March. She is very greatly loved."

"The home friends and the home Church are much in our prayers in these troublous times, and we appreciate your special prayers. Although people's minds are troubled about the war, we do not feel that there is any need for anxiety for us personally. The Egyptian people are strongly sympathetic with Ethiopia. May the right triumph and speedily." We join with our friends in Egypt in this prayer.

ETHIOPIA

We have all continued to be much interested in Ethiopia and in the war conditions. We have read much in our daily papers about conditions there but we do not feel that the reports are always authentic. Dr. Robert Hockman has been mentioned frequently in the daily press as being one who volunteered to go to the front in the Red Cross unit. A letter from him written at Djijigga on November 3 gives us an authentic account of his movements. He said: "I left Addis Ababa on October 1 and for want of supplies returned two weeks ago to get what I needed and also to "jack up" my local committee there. I returned to my base camp yesterday afternoon and am again ready to move on. Dr. Cremer is holding the fort in Addis Ababa just now and from what I heard and saw while there during my return, he is doing a good job. Dr. Cremer is a fine man and a noble colleague and fits in beautifully. Really the harmony found on our compound is very delightful."

Just before Dr. Hockman left for the front a new dental unit was installed in the hospital. A nice chair was purchased and the first patient had been treated. This is a fine addition to the hospital, especially for missionaries from the interior who come in for rest. The prices for dental care in Addis Ababa are prohibitive and patients can now be taken care of at a nominal cost.

Dr. Hockman continues: "Right now I am in Djijigga but in the next few days I will pick up camp and move on down toward the front lines, leaving this spot for the Egyptian Red Cross unit, which will be coming just as soon as the goods can be gotten together. Our future and permanent location will be Dugabour, some eighty miles southeast of here. . . . This is a great work,

A view of half of the camp in Djinigga, Ethiopia

hard it is true, but it is absolutely necessary. Hundreds of soldiers are today being brought down with fever and other diseases and we have our hands full even before hostilities have broken out." Since that letter was written we have seen reports that many soldiers are being brought to Dr. Hockman and his helpers for care.

The new chair in the dental unit

All the Women's Board missionaries in the George Memorial Hospital elected to stay where they felt they were so much needed. As conditions were quiet there, it seemed to them it was their duty to remain at their posts. We have been distressed about them and did instruct them to leave Addis Ababa on request of our Government but we can understand how difficult it was for them to do this when they could render a larger service possibly by staying. A letter from Miss Faught, written on October 31, said: "Even though fighting is going on at both fronts all is quiet and peaceful in Addis Ababa. Most of the missionaries are staying here and carrying on their work. We continue to have many sick patients, although we have not had any soldiers yet. Since Dr. Hockman has gone to the front, it seems as if we should stay and hold up our end of the work here. The uncertainty is rather trying and we wonder when it will all end yet we know God is over all and guides the affairs of nations and through all this His will will be done. He does give us the 'peace that passeth understanding.' We pray that He may give such peace to you in the home land who are anxious concerning our safety. We trust that we are acting wisely and under the guidance of God in this crisis. We know you are praying for us and the interest and love and prayers of the folks at home are a great encouragement and comfort to us."

Let us continue to pray for our workers in Ethiopia and for the faithful ones in all our fields.

MY TESTIMONY

By Elisabeth Scott Stam—On Dedication made for service in China

And shall I fear
That there is anything
That men hold dear
Thou wouldst deprive me of,
And nothing give in place?
That is not so,
For I can see Thy face;
I hear Thee now;
"My child, I died for thee;
And, if the gift
Of love and life you took from Me,
Shall I withhold one precious thing
Withhold to all eternity—
One beautiful and bright,
One pure and precious thing withhold—
It cannot be."

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.

4 IS LUCKY

The number four (4), it is often said, is the Indian's lucky number, and in Indian art four-square or four-armed figures are more frequent than any other simple symbol. This is because the four Quarters do represent to the Indian the whole range of man, his world-space defined by the four hills or mountains that uphold his skies; it is his symbol of Earth's gift to him, and it is sacred. But the number four also symbolizes the lifetime and career of a human being. There are four ages,—infancy, youth, maturity and the old age, thinks the Indian, and these four ages are described by some of the Plains peoples as the Four Hills of life. Each of these hills must be passed with the aid of the Powers which preside over all Nature, those Powers which are supplicated through the breath of the pipe and its ascending smoke-breath. Difficult is the hill of infancy, and many of the Indian peoples have their rite of presentation of the young babe to the world in which he is to move, corresponding to the Christian rite of baptism, —a prayer that the Babe be allowed to live, and live fittingly until he has passed the Four Hills. Second is the Hill of Youth, and again in many tribes remote from one another has been found the beautiful ritual of the Youth's Vigil—like the vigil of the young man entering into knighthood or into priesthood of the people of Medieval Europe. The youth or maiden was sent solitary into the wilderness to fast and pray and to await the coming of some sign or vision which should be his "medicine," or spirit helper, through life, and indicate to him his duty and destiny. Ofentimes from such a fast there might come some special boon granted because of the earnestness of the youth, such as Longfellow narrates in his story of Hiawatha and Mondamin, and the coming of Indian corn. The Hill of Maturity represented another testing or trying-out, and this time of the man or woman's quality when in the fullness of their powers. This time the ritual was most often a test of strength, and of the Indian virtues of Courage, Endurance, Generosity, Loyalty. Finally, there was the fourth hill, that of Old Age, the most difficult of all, and by few attained. The old man or woman was respected not merely for personal virtue or wisdom, but perhaps most from the mere fact of having shown just by the successful passing of years that the old man's life was lengthened because of the strength of his spirit companion, the Guide of his life. Beyond this hill lay the other world, the spirit land, and this, too, for many Indian peoples is a fourfold land and reached by a trail of four divisions or passages.

—H. B. Alexander in
"Indians At Work."

INDIAN HEALTH PROBLEMS

United States Public Health Service

A recently delivered report by Joseph W. Mountin, Surgeon, and J. G. Townsend, Senior Surgeon of the United States Public Health Service, gives a vivid picture of Indian health problems which are being somewhat eased by construction of hospitals with PWA funds. Before the white man came, the vitality of the aborigines was marvelous, according to the study of the early exporers and colonists. Before Columbus, grown people died mostly of violence, famine or old age.

The white man conquered the Indian. He had for an aid in his conquest something besides guns. He

brought with him disease. Infectious disease of both the white colonists and the African slaves spread rapidly through the Indians who had little immunity.

Measles, whooping cough, comparatively harmless for white people are virulent among Indians. On the other hand, disease of heart and liver, and cancer are infrequent. So are insanity and nervous disorders.

The death rate of young Indian children is nearly twice that of the children of the general population, while there were seven times as many deaths from tuberculosis in each thousand of the estimated Indian population as for the rest of the United States. Trachoma is a scourge in some districts. It runs as high as 30 per cent among the Navajos.

Whenever people are poor, infant mortality is high and the tuberculosis rate rises. The report states:

"The general standard of living is far below anything to be seen among the underprivileged groups of the general population of the United States. The improvised dwellings, to be found wherever Indians live, are merely shelters made of materials available in the immediate vicinity, such as clay, reeds, rocks or timbers.

"Ignorance, poverty and low standard of living increase the severity of many diseases among the Indians, as compared with more favored groups of the population."

The Indian health service is doing what it can under the handicap of its own and the Indians' poverty. It has been greatly expanded in the past ten years. There is now one nurse to an average 2,500 population. There are eighty hospitals with 2,485 beds, while the Bureau of Indian Affairs operates fifteen sanitaria with 1,315 beds.

—Indians At Work.

AN ALASKAN COLONY

Two interesting visitors at the Indian Office recently were the Mayor and a member of the Town Council of Metlakatla, Alaska, who were sent to Washington by their Town Council to present various matters affecting the welfare of their community.

There are about six hundred Indians in this progressive Alaskan town, which has running water in every Indian home, electric street lights, sewers, a large salmon cannery, the largest town hall in Alaska, and a fifty piece band or orchestra, with new, modern instruments. The Indians also own and operate a sawmill and a boatbuilding establishment. The chief source of income is the salmon industry.

The Metlakatla Colony on Annette Island, Alaska possesses a unique history: In 1856 William Duncan, a young Englishman, came to Fort Simpson, British Columbia as a boy missionary of the Established Church of England Missionary Society of London. After five years at Fort Simpson he founded an Indian Village near there which was called Metlakatla, and converted about 1000 Indians to Christianity. He taught them self-government, to construct suitable log houses, thrift, morality, and the ways of the white man.

The community prospered. Later Mr. Duncan and the Indian chose Annette Islands, Alaska as a desirable site for a new colony. By Act of Congress in 1891 these Islands were set apart as a reservation for the use of the Metlakatla Indians and such others as might join them.

It is now a self-government community with Town Council and town officials elected by popular vote. People who visit Metlakatla for the first time invariably express surprise at the advance in civilization which has been made by these Indians in a comparatively short time.

NEGRO DEPARTMENT

MRS. IDA KERR WILSON, Secretary, Main St., Zelienople, Pa.

The following under the caption, "Night Fantasy," was written by a student at Knoxville College, printed in an issue of the College paper some time ago. If the name of the author was published at the time, I have forgotten it, but will gladly give "credit where credit is due" whenever the name is forwarded:

"Some deep calm night
I shall reach up and get the moon,
The smooth noiseless moon,
And out of the soft dark night
I shall make you a cloak,
And with the stars
I shall fasten it around your ivory
shoulders—
And sprinkle them in your hair
With the moon at your throat."

Miss Fannie Prentice, the new superintendent of the Robinson Memorial Hospital writes she is happy to be back in the Miller's Ferry Mission. In entering upon the work she realizes the great responsibility which rests upon her in the training of the nurses and the care of the sick among the students, teachers and people of the community.

There are five promising girls in first year training. With the help of the principal and the doctor she is striving to raise the standard of our training school so the girls may receive a better rating with the accredited hospitals when they have finished the course offered there.

When she entered upon the work she was happy to find a nice lot of linens and other things which were given to the hospital by the Allegheny Presbyterial. Since that time some surgical supplies have been received from the same group. Miss Prentice writes: "We are lost for words to express our thanks and appreciation for these supplies, and assure you they fill a very needy place in our work and they are being used to a great advantage. Patients come to us at any time during the day or night, most of whom are treated without pay; no one is turned away for lack of money."

Some of the homes to which aid is given are really pitiful. One particular home was most pathetic where there were fourteen children, all living in a three room dark, unsanitary cottage. The mother was almost frantic over the condition of her sick baby, which was only eight days old. Tetanus had set in and because of the lack of proper care and because aid was not received in time, the baby died.

A visit which was greatly appreciated was that of Dr. and Mrs. Elliot of Avalon. For many years the church at Avalon has supplied most of the Christmas cheer at the Miller's Ferry mission, consequently these good friends were most welcome and rated as old friends *"tried* and *not* found wanting."

The receipts at Jubilee Hospital are larger than they have been for some time because there were not quite so many charity patients. Fifty-one patients were treated during the month with 7 major and 5 minor operations. The Welfare worker, in an adjoining county, worked up a lot of interest among the teachers and citizens, which resulted in a fine donation of vegetables and canned goods, together with other supplies.

We are grateful to these good friends, and to all of our friends who have been interested and have donated to our needs.

The Rev. D. F. White has been appointed to take charge of the religious work as pastor at both Camden and Miller's Ferry. His salary has been assumed by the Board of American Missions and the Women's Board. He is living at Canton Bend,

so he is within driving distance of both stations. The Rev. R. P. Williams, pastor and principal of the mission at Arlington has charge of the church at Prairie so that the religious work at the three missions is and will be in the hands of capable workers.

Prof. Peters of Prairie attended a Sabbath school and Y.P.C.U. convention recently, which was attended by delegates from all our Alabama schools and from other parts of the state. He writes that the character and the degree of development of the young people was most gratifying. The change has been slow perhaps, but as we look back over the years we can see great progress. I believe that any one who is interested in making good citizens, and in the advancement of the Kingdom would be impressed with the result of Bible study and Christian training which our schools have been giving. Rev. Mr. White, the new pastor at Camden, and Miller's Ferry, delivered a very impressive sermon at the convention. He spoke about the teaching of the Word in the home—its importance and the results.

An electric line is under construction near the Prairie campus which makes electric lights possible for our plans, thus doing away with the somewhat dangerous kerosene lamp also giving a more satisfactory lighting system.

The work at Camden under the supervision of Prof. A. C. Peoples, continues to grow, the attendance in the school reaching the 400 mark. He is ambitious for an "A" class High School. He sees wonderful possibilities for our work there which will need some re-arrangements and some additions. He has been tactful in his contacts with both the white and colored people and the close friends of the late W. G. Wilson are rallying to his support. Pray that the work may continue to be the blessing it has been to the Camden community.

After the death of her daughter—Mary Isabel—Betty Taylor Groves wrote the following answer to a note of sympathy: "How our friends do help in our dark hours of sorrow. The dear Lord was with me all the way and kept Mary Isabel until I could get to the hospital and talk to her again. I am thankful she knew me. She accepted Christ early in life and trusted Him to the end. We shall meet beyond the river, where parting will never come. I thank the Lord that while I labored faithfully to prepare her for service here—God, the Bible and its teachings were always first. She is with my Lord."

Mrs. Groves is teaching Bible, arithmetic and spelling in the third and fourth grades. This in addition to her position as matron, keeps her quite busy. Mrs. James E. Work of Fort Morgan, Colorado, sent two boxes of books, some new and some old. These will be used in supplementary work. Many thanks to Mrs. Work for her thought of the mission at Arlington.

We are grateful to every one who contributed gifts to our little colored boys and girls. Christmas would be rather cheerless in our missions if the good friends in the North failed to remember them.

Lord speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought so let me seek
Thy erring children lost and lone.

O, use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—*Frances R. Havergul.*

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR SPECIAL

The Junior Special is for the enlargement of the operating room in Frenchburg Hospital, and installation of needed instruments and equipment. The following letter is from the superintendent of the hospital.

Frenchburg, Kentucky

Dear Readers:

As the work of the hospital in connection with the Frenchburg school, is very interesting, it gives me much pleasure in writing you concerning it. Being on the edge of the campus nearest the hills, makes quite an attractive location and it is far enough away from the main highway that the noisy traffic does not disturb the patients' rest and quiet atmosphere. The addition which was built on to the old hospital was a nice improvement.

The annual tonsil clinic was held November 21st. Aid was rendered to twelve patients, all of whom recovered nicely. Patients from ten other counties came to this clinic. The health officer from our own county and Dr. Maxwell of Ezel, gave their services. Dr. Overstreet of Lexington, performed the operations.

Since the purchasing of our sterilizer, the operating room is more completely equipped, making a safe field for surgery. We are more than grateful to the various missionary societies for their gifts and for their interest shown us, as it was through their generous donations, together with the small sums which we are able to get from patients that we were able to secure this equipment.

This little hospital accomodates fifteen patients and room for more can be made if necessary. The rooms are nice size and most of them face the school campus. Many patients find much enjoyment, during convalescence, in watching the children while at play on the campus.

Children here are very grateful that Dr. Maxwell of Ezel renders his services at any time. As he has specialized in eye, ear, nose and throat, he examines the eyes of

Operating Table. Frenchburg Hospital.

boys and girls and fits them with glasses. Otherwise, many of them would not have the opportunity nor the funds that it would take ordinarily.

I wish at this time to express my gratitude and appreciation to the Junior Missionary society for the kindness and interest shown us.

Our prayer is that God's richest blessings shall be upon each member of your society.

Yours in the Master's service.

Meda Reynolds, R.D.

JUNIOR SPECIAL DIME CARDS

Junior Special Dime Cards may be had at The Literature Department, 904 Publication Building, Pittsburgh, Pa. The cards are free for postage. Please send as soon as possible for the cards for your Juniors.

PHILADELPHIA JUNIOR RALLY

The annual Junior Rally of Philadelphia Presbyterial was held on Saturday afternoon, October 19, at the Norris Square U. P. Church, Hancock and Susquehanna Ave., with an attendance of 305, representing 16 churches, 1st, 2nd, 4th, 7th, 12th, Fairhill, Norris Square, 1st Germantown, Boulevard, Drexel Hill, Mayfair, Oak Park, Sherwood, Woodland Ave., Wynnefield and South.

The Program was in charge of James Letton, Junior of 12th Church. The Scripture reading was by Dorothy Moore a Junior of Germantown Church. The Thank Offering was in charge of Norris Square Juniors, and was splendid.

Other churches taking part, were as follows: Drexel Hill, Mayfair, First, 4th Boulevard.

Our theme songs were ably sung namely "Children Come" and "Early will I seek thee."

Two Banners were awarded as follows: 12th church, first six months, 99%; Fairhill, second six months, 99%; second banner: Woodland Ave., church, having the largest attendance at the rally, 68.

Refreshments were served by the girls of Norris Square Church.

As this is the 50th Anniversary in our Presbytery, the Juniors set aside, Friday evening, December 13, 1935, 8 P.M., at the 2nd U. P. Church, 16th and Race streets, as "Junior Nite." A pageant was given entitled "The Word". A silver offering was taken and was given to our Junior Special Work.

It does one's heart good to see how these Juniors can conduct their Rally. We ask your prayers for the Junior Work, for these children are our future church.

Mary C. McCandless, Secretary.

THE BUILDER

A Builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said, as they saw its beauty,
"It shall never know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."
A Teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the Teacher builded
Was unseen by the eyes of man.
Gone is the Builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the Teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

Author Unknown.

TEMPERANCE AND REFORM

MRS. HARRIET S. BOOBYER, Secretary, 905 Publication Bldg., Pittsburgh, Pa.

WHAT LIES BACK OF TEMPERANCE HISTORY?

God created the chemical processes that produce alcohol—created them that alcohol might be available for many useful purposes OUTSIDE the body, particularly in this industrial age in which we live. But man took the products of distillation, fermentation and malting and used them as beverages WITHIN the body, a use never intended as they had been created without food value and with dangerous results upon the human body and brain. Thereby, man, in his abuse of what God had created, began a practice that has been "the curse of the ages" and a problem to vex generation after generation.

"History is the knowledge that records and explains past events". Interlinked with the history of mankind is temperance history—man's endeavor to adjust both his own individual life and that of society to indulgence in liquor and to deal with the traffic in liquor that has grown with the growth of society. This temperance history revolves about four fundamental facts. Two concern the individual—"Alcohol is a depressant, narcotic, habit-forming poison", and the result, "Total abstinence from alcoholic beverages is the only safe and right course for the individual". The other two concern the traffic—"The liquor traffic is inherently evil and inherently lawless", and the result, "The liquor traffic cannot be controlled; it must be prohibited." There are individuals and organizations who will not admit that these are immutable facts or that they are fundamental, but those who are thoughtfully observant of the reactions and results that time brings about must admit their truth. And in the light of their truth, temperance history is easily explained. We can look back and see clearly why we came by reason of certain reactions and movements and legislation to national prohibition. We can see the reasons why the same reactions are always taking place in the comparatively short era of repeal, why movements looking toward sobriety are already gathering momentum, and why there is a growing need of legislation to curb the traffic. We can also forecast the main events in the next cycle of temperance history on which we have already started.

Temperance history of the past, as it revolves about these facts, can be summarized briefly. Alcohol, being "a narcotic, depressant, habit-forming poison", had its horrifying results upon human life and action so unmistakably demonstrated in the home, the community and in society at large over the course of years that there was forced upon the consciousness of men and women the fact that total abstinence was the only safe and right course of conduct in regard to the use of alcoholic drinks. So they used personal efforts to win the drinker away from further indulgence and taught the effects of alcohol upon the human system and the need to abstain to those untouched as yet by the habit. BUT there was a legal traffic in liquor (and an illegal traffic, also, we must remember) that had established its places of open and convenient sale, tempting alike to the drinker and to those who had never used liquor. The inherent evilness of such a traffic manifested itself in all of its aspects and became more openly so, till the souls of men and women sickened at its practices and they set about to enact law after law, seeking to control this evil. The inherent lawlessness of the traffic showed itself in a disregard and disobedience to each and every law laid down for its control. Then men and women realized that the traffic could not be controlled. It MUST be prohibited, and this they

set out to do, first in their communities and then in their states. Finally, the growing sense of the insistent need to further prohibit the traffic (helped by wartime prohibition) brought about national prohibition.

With the repeal of the prohibition amendment we would seem to be starting a cycle of temperance history all over again, and we are, but with this difference, that we now have as a factor in our thinking and action, the striking contrast of the benefits of prohibition as against the dismaying aspects of repeal. We are coming face to face, drinkers and non-drinkers, with a re-emphasis of the narcotic, depressant, habit-forming effects of the poison, alcohol, for " you may repeal prohibition but you cannot repeal the effects of alcohol." These effects are concretely demonstrated in human behavior and actions, decidedly unpleasant, on the streets, in public conveyances and places of sport and amusement, in acts of violence and crime and in tragic accidents and deaths on the highways. So pronounced have been these effects in just two short years that already we see the efforts being made to "control" the drinking habits that are being formed with such serious results. Our young people are advised to "drink like young ladies and gentlemen!" A whiskey advertiser urges his patrons to "drink wisely!" The Council For Moderation is formed to bring about "moderation in drinking!" Moderation—one of the oldest methods of trying to control drinking and the one proven to be most futile. As well tell the tiger not to spring upon his prey as to tell the drinker to be moderate!

We are also seeing the inherent evil and lawlessness of the legalized liquor traffic manifested in no uncertain way in this short time of repeal. The type of drinking places that have been set up, their practices and amusements, are evil in the extreme. Verily, "the saloon and worse than the saloon, is back." The traffic has fought against the few laws that were set up for its control and these laws have been, for the most part, relaxed rather than strengthened, abused rather than obeyed. That there is this present tendency of lawlessness within the traffic is well known to the industry as is evidenced by the repeated warnings found in the liquor trade journals that the industry must see to the mending of its ways "or we shall have prohibition again." Already we have had a decided reaction against the traffic. Six states and more than one thousand communities voted dry this past year and it is a well known fact that if a vote on repeal had been taken last November there would have been a far different result than two years ago. Already this amount of territory has been moved by what was seen and experienced in repeal to prohibit the traffic in its midst.

Thus we see that in the present is being demonstrated these two fundamental facts of which we have spoken. What of the future? When shall we see the results which are inevitable results of these facts? The temperance history of the future cannot be foretold in terms of time but it can be foretold in terms of experience. When men and women experience enough of the results of drinking, when they experience enough of the traffic that disregards law, and decency, human life and happiness, then we shall see a wide-spread realization that "total abstinence is the only right and safe course for the individual to take the regard to liquor" and that "the liquor traffic cannot be controlled, it must be prohibited."

Note—The new catalogue which lists all the Temperance and Reform supplies, too numerous to list at any time on this page, has just been issued and will be sent you at your request.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

Toward a Christian America—(Home), Paper, 60c; Cloth, $1.00.

For Leaders, *A Home Missions Course for Adults*, Paper, 25c.

Women Under the Southern Cross (Foreign), Paper, 50c; Cloth, $1.00.

How to Use Women Under the Southern Cross, 15c. This booklet contains program suggestions, study outlines, dramatizations, etc.

That Other America, Paper, 60c.

A Course on Latin America for Adults, 25c.

Christianizing the Home — Order from Board of Administration, 704 Publication Building, Pittsburgh, Pa.

Three-Cornered Continent — A story-study book on South America for Juniors. Paper, 50c; Cloth, 75c.

How to Use Three-Cornered Continent, 10c.

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The Two Americas (pageant), 10c.

Missionary Review of the World, October issue, 25c.

A Spanish Lesson (pronunciation), 1c.

WORLD DAY OF PRAYER
February 28, 1936

We can furnish the following supplies and urge that you place your orders early.

Call to Prayer—"On Earth Peace, Good Will Toward Men." Free. This should be used in every church in preparation for the day.

Poster—11x17 inches. With space for time and place to be filled in locally. 5c each.

Program—"On Earth Peace, Good Will Toward Men." Prepared by Senorita Laura Jorquera of Santiago, Chile. 2c each; $2.00 per 100.

Young People's Program—"Lead Us, O Father, in the Paths of Peace." 2c each; $2.00 per 100.

Children's Program—"Come Unto Me, Children of Every Land, My Own to Be." 1c each; $1.00 per 100.

Program Props, (Migrant).

Program Props, (Indian), 3c each, or 2 for 5c.

"Born in the Cotton; Reared in the Fruit," 3c.

PRAYER CYCLE

The 1936 Prayer Cycle is ready. 10c each; $1.00 per doz.; $7.50 per 100.

Please note, an error last month in the published price of *"Program Props."* The price is 3c each, or 2 for 5c.

NEW: A leaflet, *O, Was It You?"* by Mrs. Floyd H. Carson, Y.W. Secretary of Monongahela Presbyterial, who gave this as a part of her report at the fall meeting. Because we thought it well worth sharing with other young women's societies, we asked the privilege of having it printed and permission was graciously granted. Price, 3c.

IF YOU ARE—
A TREASURER

By Gertrude Morrow Baker, Pittsburgh, Pa.

You have been chosen as custodian of the Society's funds—for you were counted faithful.

"And I made treasurers over the treasuries, Shelemiah, the Priest and Zadok . . . for they were counted faithful."

You as treasurer shall:

1. Receive all money and remit the same through the Presbyterial Treasurer as directed by the Society.
2. Use your efforts to secure pledges for different departments of work under the care of the Women's General Missionary Society.
3. Send a statement to each member one month before the close of the year.
4. Present to the Society a monthly and an annual report. Two or three members (according to your Constitution) shall audit your account once a year.

1. All money to be credited to the Society for a given year must be sent to the Presbyterial Treasurer by the end of March, for the Church year begins in April and closes with March.

   Make all checks payable to your Presbyterial Treasurer.

   Do not hold the money in your Society treasury until the end of the year, but send it quarterly, or oftener, to the Presbyterial Treasurer. The work of the Women's Board must be supported all during the year. Send even dollars, no cents.

   Thank Offering money (including cents) must be sent in before the end of December as the Thank Offering year corresponds to the calendar year, i. e. January through December.

   Send Thank Offering money to Presbyterial Treasurer—the Thank Offering report goes to the Thank Offering Secretary.

   Life memberships may be paid any time during the year—not only at the Thank Offering ingathering in November—and they will be credited to the Society on the current year's Thank Offering.

2. Each of the seven departments is a department which the W.G.M.S. supports, so every Society should feel its obligation of support to each one of these seven. Regardless of the amount, distribute your money so that each department shall have a share.

   A definite pledge should be made by each Society to the Home and Foreign Missionaries' salaries which are your Presbyterial's special obligation.

   Then there are the three assessments—to be taken from the contingent fund—to be paid by each Society, namely:

   a. Presbyterial Expense Fee—Women's and Young Women's Societies "shall be required to pay into this fund any assessment that may be ordered by the Presbyterial." This should be paid by October first, which is the end of the half year.
   b. W.G.M.S. Fund—five cents per member. This to be paid before March 31.
   c. Isaiah 41:6 Fee—a voluntary contribution. This must be paid before January first. The W.G.M.S. and Isaiah Fees are not required of Juniors.

3. Most Societies use the pledge cards, and the Treasurer alone knows how each member stands at the end of the year. It is very easy to forget to pay July and August pledges since many Societies have no meetings these months. A "reminder" from the Treasurer at this time gives the members an opportunity to pay in full by the end of the Church year.
4. Since the monthly report of the Treasurer is not audited, no action is taken upon it.

   Remember that your annual report is for the information of members, and must contain full information as to the receipts and expenditures of every kind during the year. The details of dates and separate payments for any one object should never be given since they are a hindrance to the report being understood. It is the duty of the auditing committee to examine these details.

   Your report should be handed to the auditing committee in time to be examined and returned to you before your annual meeting. Or the auditing committee may submit the report at the meeting.

   The auditing committee's report being accepted carries with it the approval of the Treasurer's report.

   Insist upon having your accounts audited at least once a year. Have the auditing committee's certificate to the correctness of your account written on your report.

TRIBUTES

MRS. CLARA TATE BRIGHT

The Gilchrist Memorial Missionary Society has lost a loyal and faithful member, Mrs. Clara Tate Bright, who passed to her eternal home September 4th, 1935. We wish to pay loving tribute to her memory. Although in poor health for several years, she was never despondent. It was her pleasure to attend the Presbyterial at Oneonta in August. We miss her smiling face and willing co-operation in the Lord's work. Our loss is her gain. She was truly loved and appreciated by all her friends and neighbors for her many kind deeds.

Committee,
Mrs. Walter Lee, Pres.
Miss Carrie McKee,
Mrs. George Burdick.

MRS. HANNAH GINN McCLUNG

The Women's Missionary Society of the United Presbyterian Church of West Sunbury wishes to pay a tribute of love and appreciation to the memory of Mrs. Hannah Guinn McClung, a faithful member of our society, who was called to her Heavenly Home on October 13, 1935, and to extend our sincere sympathy to the members of her bereaved family.

Mrs. McClung was a charter member of our society, which was organized about 1887, and despite the fact that she has been invalided in her home for over five years, her dues never lapsed. We like to recall her cheery, happy presence when she was able to be among us, and we feel our loss of a true friend.

Our message to the family would be:

We cannot say, and we will not say
That she is dead, she is just away!
With a cheery smile and a wave of the hand
She has wandered into an unknown land.

Think of her faring on as dear
In the love of There as the love of Here,
Think of her still as the same, I say,
She is not dead, she is just away.

Committee,
Miss Alice Glenn,
Miss Jennie McCandless.

MRS. SARAH JANE BARNETT KENDALL

The Women's Missionary Society of the United Presbyterian Church, Unity, Pa., wishes to pay tribute to Mrs. Sarah J. Kendall whom God in His love and wisdom called to be with Him October 21, 1935. She was patient in her suffering and yielded to His will and was happy in her going. We miss her wise counsel, her Christian fellowship and her presence in the House of God. She was a member of our society over twenty years. She was devoted to her home, the Church, and her God. Her many friends have been sadly touched by her going. To her children and loved ones we extend loving sympathy and commend them to the Saviour with Whom she walked.

"Our Father, we yield with gladness,
Our friend to Thee to keep;
And rejoice in the blessed assurance
'Thou givest Thy loved ones sleep'."

Mrs. Henry Vetter,
Mrs. Willis Hamel,
Mrs. C. H. Stoehr.

QUESTIONNAIRE

1. Where is the world's largest unexplored area?
2. "Nothing for self, All for humanity"—Whose motto?
3. Where is there a new kind of fever?
4. In what Mexican church are nearly a thousand present at morning and evening services?
5. Where did a woman give her gold earrings for a new church building?
6. What are the characteristics of a graduate of the Cairo College for Girls?
7. Where did a hail storm provide ice cream?
8. Where did four people sit down at the Lord's table?
9. Whose poems did Dr. Henry Van Dyke call "Real poems"?
10. A Fiftieth Anniversary—Where?
11. What is the "Junior Special"?
12. What is the forecast in the next cycle of Temperance History?

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881 — Chakwal, North India
**Mrs. W. T. Anderson — Sialkot City
Miss Ruth Ardrey, 1924 — Sialkot City
Miss Hazel Bennett, 1908 — Gujranwala
Miss Roma B. Beatty, 1909 — Badomali
Miss Minnie E. Beatty, 1912 — Abbottabad
Miss Rebecca Jean Black, 1921 — Sialkot City
Miss Lois Boyd, 1918 — Pasrur
Miss N. Addaline Brandon, 1931 — Lyallpur
Miss Theresa I. Brownlee, 1922 — Sialkot City
Miss Lois Buchanan, 1910 — Pathankot
Miss Marie Cash, 1926 — Sialkot City
Miss Evelyn Cathcart, 1925 — Rawalpindi
Miss Laurella G. Dickson, 1897 — Pasrur
Miss Margaret Fehlman, 1918 — Lyallpur
Miss Ella M. Gordon, 1893 — Campbellpur
Miss Vida J. Graham, 1922 — Pathankot
Miss Nancy Hadley, 1904 — Zafarwal
Miss Evva P. Hartig, R.N., 1924 — Jhelum
Miss Eva H. Hewitt, 1930 — Sargodha
Miss Kate A. Hill, 1896 — Sialkot City
Miss Janette Howland, 1921 — South Sargodha
Miss Reba C. Hunsberger, M.D., 1921 — Sialkot City
Miss Flora Jameson, 1903 — Sangla Hill
Miss Mary Kyle, 1904 — Pasrur
Miss Olive Laing, 1912 — Gurdaspur
Miss Sarah Jane Lamont, 1928 — Sialkot City
Miss Mary Frances Lincoln, R.N., 1920 — Sargodha
Miss Glendine Lundquist, R.N., 1932 — Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 — Zafarwall
Miss Maude M. Miller, 1925 — Sheikhupura
Miss Henrietta Moore, 1898 — Pathankot
Miss Sara A. Moore, 1917 — Pathankot
Miss Jean Morrison, 1895 — Rawalpindi
Miss Margaret L. Murdoch, 1924 — Campbellpur
Miss Marian T. Peterson, 1930 — Sialkot City
Miss Laura Reynolds, 1924 — Sangla Hill
Miss Louise Scott, 1916 — Gujranwala
Miss Helen C. Sharp, M.D., 1932 — Sialkot City
Miss Rose Shereda, 1928 — Sargodha
Miss Kate E. Spencer, 1918 — Sargodha
Miss Georgia Wengert, 1920 — South Sargodha

(*) Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 — 211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 — R. D. 2, Pulaski, Pa.
Miss Kathryn Beattie, 1920, — R. D. 1, Janesville, Wis.
Miss Frances E. Brown, 1928 — 101 W. Tioga St., Philadelphia, Pa.
Miss Betsy Fleming, 1913 — 6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 — Milton, Oregon
Miss Lillian McConnell, 1902 — c/o Mrs. W. J. Mitchell, 508 Wildwood Ave. — New Castle, Pa.
Miss Willa Ramsey, 1921 — c/o Rev. F. G. Wright, R. D. 1, Irwin, Pa.
Miss Vivian L. Trimble, 1921 — Blanchard, Iowa
Miss Helen V. Weede, 1928 — 514 N. Broadway, Sterling, Kans.
Miss Dora Whitely, 1911 — 227 N. Jefferson St., Canonsburg, Pa.

RETIRED

Miss Mary A. Lawrence, 1893 — c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891 — 134 W. 7th St., Rushville, Ind.
Miss Elizabeth McCahon, 1875 — c/o U. P. Home for the Aged, Wilkinsburg, Pa.
Miss Rosa McCullough, 1879 — Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886 — Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911 — Cairo
Miss Margaret A. Bell, 1901 — Fayoum
Miss Helen R. Brownlee, R.N., 1934 — Assiut
Mrs. Mary K. Coventry, 1918 — Benha
Miss Leota Cabeen, 1909 — Alexandria
Miss Anna B. Criswell, 1905 — Assiut
Miss Mary F. Dawson, 1922 — Cairo
Mrs. Ada A. Dunlap, 1924 — Assiut
Miss Lucia Dwight, 1919 — Beni Suef
Miss Minnehaha Finney, 1894 — Mansura
Miss Alta G. French, 1925 — Beni Suef
Miss Elsie French, 1909 — Cairo
Miss Alice Grimes, 1924 — Minia
Miss Rena L. Hogg, 1899 — Assiut
Miss Lois D. Kingan, 1926 — Benha
Miss Bernice L. Knowles, 1932 — Assiut
Miss E. Roxy Martin, 1901 — Cairo
Miss Dora B. Mason, 1918 — Assiut
Miss Ruth McCleery, 1931 — Tanta
Miss Jeannette McCrory, 1916 — Minia
Miss M. Evelyn McFarland, 1919 — Cairo
Miss Carol E. McMillan, 1906 — Tanta
Miss Sara B. Meloy, 1923 — Cairo
Miss Marion A. Paden, 1902 — Tanta
Miss Venna R. Patterson, 1924 — Luxor
Miss Frances M. Patton, 1922 — Mansura
Miss Stella Robertson, 1922 — Cairo
Mrs. Rachel Tracy Seiver, 1925 — Fayoum
Miss Edna B. Sherriff, 1920 — Cairo
Miss Isabel Simpson, 1931 — Cairo
Miss Jane C. Smith, R.N., 1922 — Cairo
Miss Nellie C. Smith, 1911 — Cairo
Miss Marie F. Tait, 1925 — Zagazig
Miss Mary L. Thompson, 1917 — Assiut
Miss Helen May Walker, 1930 — Tanta
Miss Laura B. Walker, 1904 — Luxor
Miss Ethel L. Weed, 1919 — Alexandria
Miss Elizabeth S. White, 1924 — Alexandria
Miss Ida B. Whiteside, 1918 — Luxor
Miss Ruth Mary Williamson, 1924 — Tanta
Miss Elizabeth Wilson, 1932 — Fayoum
Miss Esther W. Wilson, 1919 — Luxor
Miss Margaret A. Work, 1924 — Zagazig
Miss Ruth A. Work, 1904 — Assiut

NOW IN THIS COUNTRY

Miss Davida Finney, 1914 — c/o Mrs. H. S. Lybarger, 914 Cambridge Rd. — Coshocton, O.
Miss Martha C. Glass, 1921 — 809 East 2nd Ave., Monmouth, Illinois
Miss Eulalia D. Grether, 1929 — 435 East 11th St., Loveland, Colorado
Miss Alfretta M. Hammond, 1904 — State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 — 3044½ Mickle St., Camden, N. J.
Miss Helen J. Martin, 1915 — 513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923 — 318 Orange St., Wilmington, N. Carolina
Miss Helen J. Noordewier, 1921 — 1104 Sigsbee St., S. E., Grand Rapids, Mich.
Miss Laura Wright, 1921 — Morning Sun, Ohio

THE SUDAN

Miss Mary E. Coie, 1919 — Khartum North
Miss Elsie E. Grove, 1912 — Doleib Hill
Miss Marguerite McClellan, 1926 — Khartum North
Miss Mary Jane McKnight, 1922 — Khartum North
Miss E. Verna Pillow, 1930 — Omdurman
Miss C. Blanche Soule, R.N., 1921 — Nasir
Miss Frances Turk, R.N., 1921 — Khartum North

NOW IN THIS COUNTRY

Miss Una Coie, 1918 — c/o E. B. Kinne, Blockton, Iowa
Miss Ray Huffman, R.N., 1924 — 315 E. Fourth St., Oklahoma City, Oklahoma
Miss Aulora R. McIntyre, 1911 — Lenox, Iowa

(Continued on 3rd page cover)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson—Cairo
*Dr. and Mrs. J. R. Alexander—Assiut
Dr. and Mrs. E. M. Bailey—Cairo
Rev. and Mrs. J. M. Baird—Benha
Dr. and Mrs. E. E. Elder—Cairo
Dr. and Mrs. W. T. Fairman—Cairo
Rev. and Mrs. Dalton Galloway—Beni Suef
Dr. and Mrs. H. K. Giffen—Assiut
Rev. and Mrs. L. A. Gordon—Alexandria
Rev. and Mrs. E. E. Grice—Mansura
Rev. F. D. Henderson—Assiut
*Dr. and Mrs. L. M. Henry—Assiut
Dr. and Mrs. W. W. Hickman—Assiut
Mr. and Mrs. F. S. Hoyman—Assiut
Dr. and Mrs. H. S. Hutchison—Tanta
Rev. and Mrs. E. R. Jamieson—Fayoum
Rev. and Mrs. W. B. Jamison—Tanta
Rev. and Mrs. H. E. Kelsey—Tanta
Dr. and Mrs. C. A. Laughead—Tanta
Dr. and Mrs. F. C. McClanahan—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof and Mrs. M. C. McFeeters—Assiut
Rev. and Mrs. H. A. McGeoch—Alexandria
Dr. and Mrs. R. T. McLaughlin—Cairo
Mr. and Mrs. W. W. Nolin—Alexandria
Dr. C. A. Owen—Assiut
Dr. and Mrs. C. P. Russell—Assiut
Rev. and Mrs. W. J. Skellie—Luxor
Dr. and Mrs. A. A. Thompson—Assiut

ON FURLOUGH

Dr. and Mrs. C. C. Adams—99 Claremont Ave., New York City
Dr. and Mrs. R. W. Caldwell—500 Schaff Bldg., Philadelphia, Pa.
*Dr. S. G. Hart—New Wilmington, Pa
Mrs. F. D. Henderson—542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. T. Moore—519 Kenilworth Ave., Wheaton, Ill.
Mrs. C. A. Owen—618 S. 2nd Ave., Washington, Iowa
Dr. and Mrs. H. E. Philips, Lowry Hall,—834 Ridge Ave., N. S., Pittsburgh, Pa.
Rev. and Mrs. W. H. Reed—49 North Ave., Washington, Pa.
Dr. and Mrs. F. S. Thompson—38 Alexander St., Princeton, N. J.
*Rev. and Mrs. R. W. Walker—517 Linden St., Ann Arbor, Mich.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter—Rawalpindi
Rev. and Mrs. J. C. Alter—Zafarwal
Dr. and Mrs. M. M. Brown—Sargodha
Dr. and Mrs. J. G. Campbell—Pasrur
Dr. and Mrs. H. C. Chambers—Rawalpindi
Rev. and Mrs. E. V. Clements—Lyallpur
Rev. and Mrs. J. H. Colvin—Gurdaspur
Rev. and Mrs. J. B. Cummings—Rawalpindi
Prof. and Mrs. W. J. Downs—Rawalpindi
Dr. and Mrs. H. L. Finley—Taxila
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. A. W. Gordon—Taxila
Dr. and Mrs. D. R. Gordon—Rawalpindi
Rev. J. C. Heinrich—Martinpur, Sheikhupura District
Rev. J. A. McArthur—Sialkot City
Dr. and Mrs. J. A. McConnelee—Gujranwala
Rev. and Mrs. Robert Maxwell—Sialkot
Mr. W. H. Merriam—Gujranwala
Mr. and Mrs. C. C. Millson—Gujranwala
Rev. and Mrs. Hugh M. Milne—Gujranwala
Rev. and Mrs. H. S. Nesbitt—Sialkot
Dr. and Mrs. S. C. Picken—Sargodha
Miss Gwynaeth R. Porter, R.N.—Taxila
Rev. and Mrs. W. H. Ross—Sheikhupura
Mr. and Mrs. C. A. Stewart—Dhariwal
Dr. and Mrs. H. J. Stewart—Gujranwala
Rev. and Mrs. J. H. Stewart—Campbellpur
Dr. and Mrs. R. R. Stewart—Rawalpindi
Rev. and Mrs. Wm. Sutherland—Campbellpur
Mr. and Mrs. F. A. Whitfield—Gujranwala

ON FURLOUGH

*Rev. and Mrs. O. Crowe—New Wilmington, Pa.
Mrs. J. C. Heinrich—150 N. Elm St., Oberlin, Ohio
Mrs. J. A. McArthur—220 E. Chillicothe Ave., Bellefontaine, Ohio
Rev. and Mrs. K. MacKenzie—512 W. 172nd St., New York City
*Dr. and Mrs. J. H. Martin—New Concord, Ohio
Mrs. W. H. Merriam—117 N. 3rd St., Monmouth, Ill.
Rev. and Mrs. P. A. Miller—85 Sherman St., Hartford, Conn.
*Dr. and Mrs. E. L. Porter—541 Spring St., Wooster, Ohio

THE SUDAN

Rev. and Mrs. W. J. Adair—Nasir, Sobat River
Rev. and Mrs. J. Lowrie Anderson—Khartum
Rev. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. J. A. Heasty—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure—Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight—Khartum
Rev. and Mrs. Glenn P. Reed—Doleib Hill, Malakal
Dr. and Mrs. R. F. Shields—Khartum
Dr. and Mrs. P. J. Smith—Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh—Nasir, Sobat River

ON FURLOUGH

*Dr. and Mrs. G. A. Sowash—New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer—Addis Ababa
Dr. and Mrs. V. F. Dougherty—Gore, via Gambela, Sudan
Mrs. Robt. W. Hockman—Assiut, Egypt
Rev. and Mrs. C. F. Kenneweg—Gore, via Gambela, Sudan
Mr. Fred L. Russell—Addis Ababa
Mr. and Mrs. Phil R. West—Sayo, via Gambela, Sudan
Dr. and Mrs. H. J. Wilson—Assiut, Egypt

ON FURLOUGH

Rev. and Mrs. Bruce B. Buchanan—133 S. 9th St., Monmouth, Ill.
Mrs. Fred L. Russell—Grandview, Wash.

(*) Retired from active service.

PRAYER TIMES AND PRAYER PLACES

A LITTLE TIME APART

Abraham prayed beside a newly-made altar—Gen. 12:7,8.

Eliezer prayed by his camel—Gen. 24:11-13.

Isaac prayed in a field—Gen. 24:63.

Jacob prayed at an open-air altar—Gen. 28:18-22.

Moses prayed at Mount Sinai—Ex. 32:30-32.

Joshua prayed after the defeat at Ai—Josh. 7:6-9.

Hannah prayed in the Tabernacle—I Sam. 1:1-18.

Samuel prayed in the Tabernacle—I Sam. 3:10.

David prayed in a cave—Psalm 142.

Solomon prayed at the dedication of the Temple—II Chron. 6:14-42.

Hezekiah prayed on a bed of sickness—Isa. 38:2.

Elijah prayed at the scene of a great contest—I Kings 18:20-40.

Elisha prayed in a home stricken by death—II Kings 4:32-37.

Jeremiah prayed in a dungeon—Lam. 3:55.

Jonah prayed in a fish—Jonah 2:1.

Daniel prayed at an open window—Dan. 6:10.

Nehemiah prayed standing before a king—Neh. 2:4,5.

Peter prayed on a housetop—Acts 10:9.

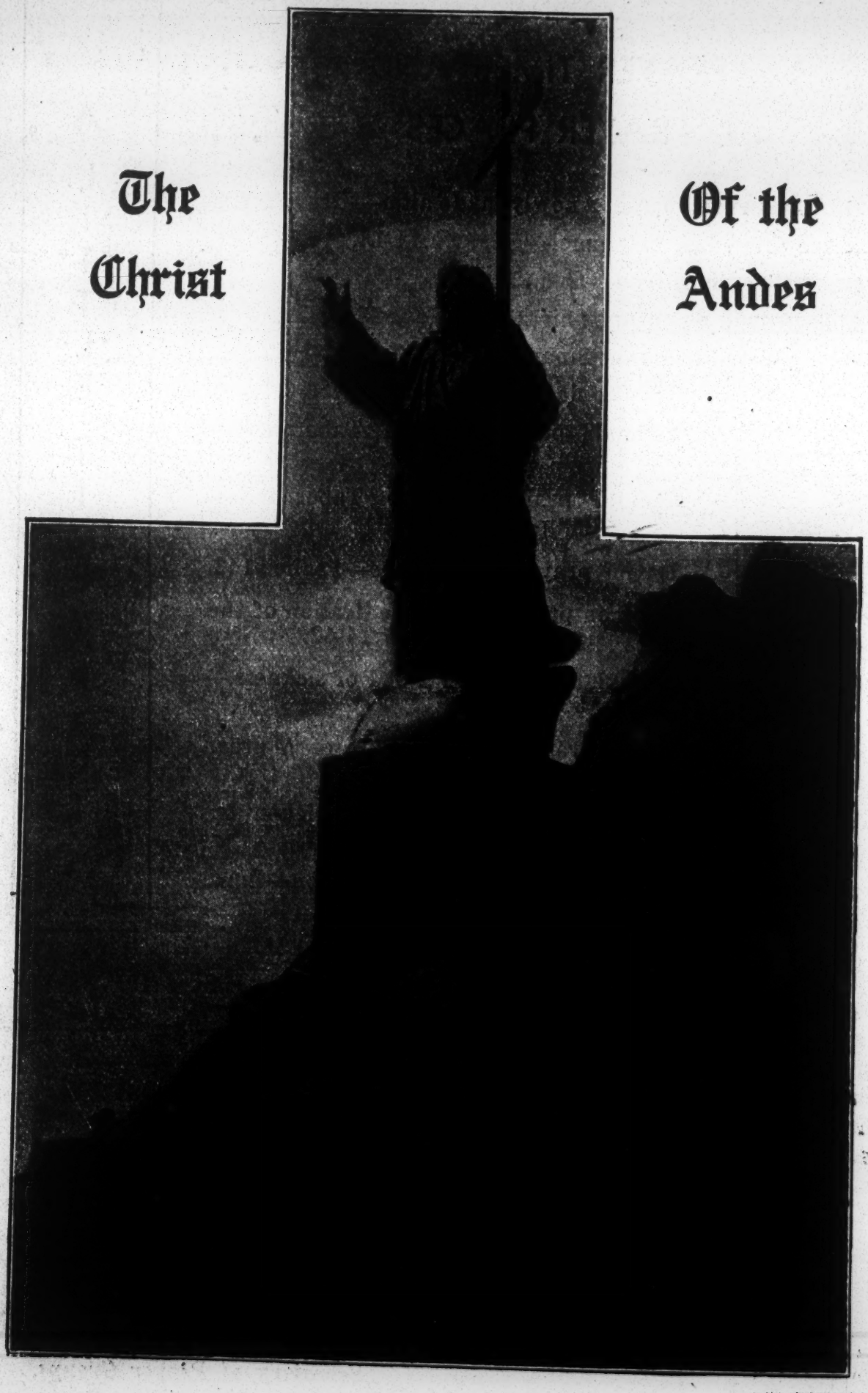
Paul prayed on a great highway—Acts 9:6.

Jesus prayed all night on a mountain—Luke 6:12.

WORLD DAY OF PRAYER

Feb. 28, 1936

CAN WE NOT FIND A TIME AND PLACE FOR PRAYER?

Mrs. Charles Wright Fulton,
Secretary of Prayer Groups.

The Christ Of the Andes